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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

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UNITY

Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

OLUME 110 FEBRUARY, 1949 NUMBER 2

Notes and Comments

CHARLES FILLMORE

THERE IS but one place where unity may be found, and that is in the Jesus Christ consciousness. This consciousness can never be tained by going forth to externality in any of its ultitudinous forms. So if anyone says, "Lo, here the Christ, or Here; believe *it* not."

All who find this inner spirit will recognize their nity without any attempt at reconciliation of points doctrine. Their souls will flow together and meet one place, impelled by the fires of love, as truly as e globules of silver in the chemist's crucible, and a arifying process goes on in the soul similar to that the crude ore in the furnace. When the heat of pirit is turned on, ideas immediately commence to ise and seek centers of lodgment. In the treatment ores the metallurgist adds to the mass a fluxing ibstance that tends to free the precious metals from

their base matrix, and through this the gold and si
ver are gathered at the center.

In the cleansing of the soul this fluxing substan
is the understanding, which chooses the precio
things of the Spirit out of the great caldron of co
sciousness and brings them to a center in Christ.

If the soul refuses to receive this understandi
and insists upon pronouncing good all the earth
mixture of opinion, supposition, and imagination
which it is immersed, it will not be cleansed.

The great trouble is that people are looking f
unity on external planes of consciousness. They sa
"All is good," and then proceed to pronounce all t
material ideas of men good, and insist that the uni
shall be based thereon. The fact is that the prese
state of consciousness of the whole race is passi
away. It has fulfilled its mission and is being d
solved. It is not satisfactory to anyone, and all are
reality glad to see it go. So the quicker we see th
and begin in our own mind to draw the line betwe
the permanent things of the Spirit and the ephemer
things of flesh the better it will be for us.

We should not forget that all states of consciou
ness are subject to change. They change as mar
ideas change. If there is a single law or custo
moral, religious, political, or financial, that is n
fully up to the ideals of man, it must pass away a
a better one be ushered in.

To be bound to the idea that because they ha
appeared on the screen of Being and must therefo
be good is the servitude of pantheism.

The good is unchangeable, hence these thin
which appear cannot be good in the sense that G

is good. They are simply man's idea of good; and so his creations will always be until he enters into that full copartnership with God in which there is no difference of opinion whatever as to the pattern after which things are to be made.

Metaphysicians have so thoroughly trained themselves to say, "All is good," that they gulp down all the unsavory messes of carnality and think they are in duty bound to swallow them without a grimace. We differ very radically from those who mesmerize themselves into mental torpor by continually holding the thought "all is good" and applying it indiscriminately to all that appears. Remember that man makes all appearance and names it good or evil according to the pleasure it gives him. God furnishes the raw material, as it were, out of which this appearance is formed, and this is always good, because its pure essence cannot be polluted.

If man combines the life, love, substance, and intelligence of Principle in such a way that discord results, let him not lay it to God. Man is a free agent, and in the exercise of his freedom he has left out some factor in forming his world. What that factor is he can only discover by asking God direct; and he must not omit to ask with all the fervor of his nature. Depending on some teacher or prophet present or past is foolishness and ignorance. "Ask, and ye shall receive."

It is sometimes difficult to distinguish between the man Jesus, who is historically written about, and the Spirit, Christ. Christ has been made to seem a small form of man, encompassed in the personality

called Jesus, and many have tried to bring men into belief in Him personally as their hope of salvation. But the true concept of the Christ, God's idea of man, does not confine him to the man Jesus. It may be that in Jesus was concentrated all that was possible to man consciousness in his day, but the promise is, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

Great claims are made and maintained throughout the New Testament for Jesus Christ as the father of the race; yet people have not understood that it is possible for creative energy to work in such a seemingly small way as through man. The powers of man have therefore been doubted; but those who go deeply into the study of divine things tell us that through him all things appear. Coming into the consciousness in which the great God creates, we in turn become creators. If this be true, should we doubt that we as a race had a God-man for a Father and that we came from Jehovah, who through aeons of development arrived at the point in power where He could say, "I am the Lord Jehovah"?

The tale seems mystical, but this God-man who produced man differs from others, and when we study and see what relation He bears to us, it becomes a matter of practical philosophy and action to get in line with His life, and let His light shine through the consciousness.

A bar of steel is apparently a lifeless thing, yet when we turn a current of electricity into it we get first a warmth, then a blue flame, then a tone, then a white light—the result of what? Accumulation and

concentration of universal life energy in action in a seemingly dead thing.

The life force in the organism springs into activity in a similar way. When we are in right relation to God, our life is fed from the universal life and light. But sometimes we think that others know more than we, and we ask of them and expect to get borrowed light, like the foolish virgins. This is not the true process. Understanding (light) comes into individual consciousness through the impersonal quickening life, as energy comes into the steel bar.

Spiritual quickening makes a light, a conscious aura about man, and this is the candle of the Lord. It is this light which was in the beginning with God, which is God. In the principle of life is light also, and there is no other way to be enlightened but to lay hold on life and light. The body shines through this inner life force.

Light cannot be gained in any external way, and he who seeks it in the outer will be disappointed because of limitations. No steady, unfailing stream of life can be found except through union in the inner consciousness with infinite life. We may be taught by spiritual-minded people, but we should not follow them blindly. It is a difficult proposition for one loaded to the brim with intellect to come into the consciousness of inner spiritual authority. But there is no other way to gain the true light, and we must all get back to first principles and within ourselves know life and light direct from the Fountainhead. The mission of teachers is to speak the word of Truth. "The opening of thy words giveth light." It is the word that quickens to light and life.

The transformation of the physical to the spiritual takes place in the chemical laboratory of mind and body. We must die to Adam. This is not death of the body, but a change in the inner consciousness through the quickening Spirit. Then is a principle of life in man, and when it is quickened, man really begins to know. We must deny everything else.

Man is not here to be carried along and made perfect outside the law. He is part of the law. When he is quickened, he sees in his own inner light the law in its perfection.

Through the opaqueness of the intellectual man life and light have come to appear limited, and a larger life is imperative. This Jesus Christ furnishes through His higher consciousness, and we may come into His consciousness by believing in it, and opening ourselves through faith and prayer to its truth.

Some teachers tell us that it is dangerous to pray for temporal things, because prayer may become selfish; also that to generate the life force by prayer may prove disastrous on account of body sensation. We are using the life force all the time, but because of our belief in our separation from the great source of life the life that appears has been worn to shreds and patches. We then need the abundant life of Jesus Christ.

Prayer and affirmation are mighty in quickening life. A person may sometimes blunder in the use of "abundant life," but he will profit by experience. We should always use our forces according to our highest understanding, and through a prayerful attitude of mind and faith in the divine goodness go from glory to glory.

Jesus said, "Seek ye first his kingdom." Knowing that the kingdom of God is within man, we shall seek within and bring forth that which is potential in Being. This kingdom of God is life eternal, and this life is the light of men. In this light we shall walk safely and fearlessly, fulfilling Jesus Christ's word "Ye are the light of the world."

Song of Ruth

Ruth Harwood

"Whither thou goest, I will go."
Into far vistas of the Spirit will
I go, where you have journeyed.

"And where thou lodgest, I will lodge."
Within the Eternal, where there is no
separation, will I also be sheltered.

"Thy people shall be my people."
Over the ages, they of the luminous
legion reaching toward the light—
they are also my people.

"Thy God my God."
My dreams, striving ever upward to
the divine source, merge in your
ascending radiance.

Co-operation with All-Good

MARY L. KUPFERLE

ONE OF THE most valuable lessons we can lea through our experiences in life is how to c operate with All-Good. The sincere desi and attempt to do so sets in motion the perfe mechanism of the power of God, bringing abo results that typify the nature of God, our creato and show forth His love for His children.

The word co-operation indicates an alliance partnership; it means to go hand in hand with som thing or someone. Daily we have the opportunity f the most wonderful partnership in all the worl going hand in hand with our beloved way-showe Jesus Christ, in thought, word, and deed acting i accordance with the Father's will for us. Co-operatin with the Christ within ourself and others, seeing th good in every situation or condition and realizin the omnipresence of divine love will bless, heal, an literally transform our life.

Do you remember the old legend of the thre stonecutters? A passer-by asked the first stonecutte what he was doing and received the reply "I'm ear ing my bread and butter of course!" When the secon stonecutter was asked the same question he replie impatiently, "I'm cutting stone. What do you thin I am doing?" The third answered proudly, "I' helping to build a cathedral!"

Any one of these attitudes can be ours as regard the teachings of the Master. We can think affirm

tively, act constructively because this is required by divine law if we are to receive all good things. We can think affirmatively and act constructively without asking the reason why because it is a duty. Or we can think affirmatively and act constructively because to do so fills us with a deep sense of at-one-ment with the Father, with a realization of divine purpose. This last attitude is an example of ideal co-operation, co-operation by which we join forces with All-Good.

A friend who had an aversion to crowds said she found the aversion was completely overcome and actually transformed into a pleasure by the thought that each of the many strangers she encountered was essentially an expression of the Christ, regardless of any outward appearance he showed to the contrary. The thought involuntarily brought a smile to her face, which no one could resist. When we co-operate with the Christ within us in dealing with individuals we act in accord with divine law, divine love, and find the results a blessing to everyone, in spite of seeming inharmony.

A young couple called upon to pay more for their new home than they had expected were faced with going to court if they could not settle the matter privately. A quick settlement seemed impossible, but believing in the power of divine justice, the couple prepared and sent a letter to the builder expressing deep appreciation and love for the little home, giving him due credit for his many thoughtful suggestions, and ending with an appreciative word for his sense of fairness and honesty. As a result of their acting in the Christ Spirit contention ceased, the difficulty was overcome, and the persons involved

established friendly relations.

Operating in accordance with divine law is joining forces—mind, soul, and body—with All-Good and actively working toward the highest and best, which we know to be the only reality and our rightful inheritance. This is accomplished through prayer in which we recognize that divine love, life, Truth is the only power and presence in the universe. It is also accomplished through thinking creatively, positively, about the good contained in the very midst of any seeming negation and through putting into action the very Truth we know and declare.

One person who seemed unable to overcome a physical condition that hindered him in the practice of his chosen profession earnestly sought for good in the very condition itself. The thought came to him that it was not his faith that was being tried but his practice, the actual practical application of what he believed in. With this thought uppermost he began daily to think positively, speak positively, act positively, and to give thanks for guidance toward the success he knew was his heritage. Within a short time the physical difficulty was overcome and his health was restored.

Another person, also desperately in need of recovery from ill-health, again and again affirmed to others her faith in the power of divine love to bless and to heal but immediately followed her declarations with lengthy and vivid descriptions of the condition to be overcome.

She had faith in the principle of divine love, divine health and wholeness, but she failed to act in accord with it. Deep within her existed a knowl-

dge of the principle, but through her thoughts and ctions she continued to lend strength and authority o the negative appearance. Although she had faith, ke many of us she did not realize the necessity of cting in accordance with it through constant, active elieving.

Regardless of the condition to be overcome, in pite of the seeming appearance of inharmony, we eed to remember in every phase of our daily living o operate in accord with whatsoever things are ue, pure, lovely, and of good report, knowing that ese things actually exist within the very heart of ne condition.

When the first stonecutter said he was earning is "bread and butter" he acted in accordance with at limiting idea and received from his work in the me limited proportion. The second stonecutter, ho thought of his work simply as a form of manual bor, acted in accordance with that limiting idea nd received from it in that limited proportion. The ird stonecutter, who visualized the cathedral as he erformed his humble work, acted in accordance with at inspired idea and as surely received from his ork an equivalent of happiness.

Doing the very simplest task with the very highst vision is a test of true believing and true greatess. When Naaman, the captain of the host of the ing of Syria, was told by Elisha to wash in the river ordon in order to receive healing, he scoffed at the tter simplicity of the ritual. Being an important an, he expected to be told to do something great, ut it was only when he co-operated by performing ne humble task as instructed that he was made

whole. The simplicity of God's law is confusin to any of us who like Naaman expect to be asked t do great things in order to overcome our difficultie We need to remember the simplicity of Jesus' lif and works, how quietly and humbly He performe the will of His Father and co-operated with God.

When Elijah in distress sought his Lord we ar told "a great and strong wind rent the mountain and brake in pieces the rocks before Jehovah; bu Jehovah was not in the wind: and after the wind a earthquake; but Jehovah was not in the earthquake and after the earthquake a fire; but Jehovah wa not in the fire: and after the fire a still small voice.

It was this "still small voice" which brought El jah deliverance, which brought to the stonecutter th vision of a cathedral. It is this same voice which tel the gardener of the beauty and perfection dwellin within the shriveled seed, which stirs the artist's in spiration, which assures us time and again that "wit God all things are possible."

The heavenly Father ever desires to bring mor good into our life, but we must be willing to operat in accord with His law, be open and receptive to Hi guidance. We must be willing to obey the Father voice telling us of the simple greatness of the Chris of the simple but creative work to be done. We nee to co-operate with Him by keeping our thoughts an words and deeds directed toward Him, in the mar ner of our beloved way-shower Jesus Christ. A though the overcoming is the Lord's, the necessit for co-operation is ours. By co-operating we sha see great and mighty works wrought, our problem solved, our loved ones blessed and healed.

He Healeth Me

L. STEVENS HATFIELD

THE SAME HEALING POWER that Jesus knew and used is available to everyone who has faith in God as his health. Those who dwell in a consciousness of Truth find that they are protected from illness by a presence that watches over them at all times. They accept their healing in the unmanifest form, and their expression of gratitude and praise is a powerful factor in making it manifest itself. Healing takes place instantly and becomes visibly manifest according as we recognize and accept it.

Divine love is the law under which the universe operates, it is the law that heals every physical impairment. Since divine love is but another name for God this is merely a restatement of the fact that God is the great healer. There is no condition of mind, body, or affairs that cannot be healed when divine love is invoked through prayer and the mind is kept in an attitude of praise, free from fear and worry.

Although the body that our physical eyes behold may appear to have imperfections, we know that in Truth, in the sight of God, it is whole and perfect. To make this perfection manifest itself in visible form we deny the appearance of disease and affirm the reality of health.

To know that the healing power of God is always available to us is a comforting thought. God's will for us is perfection, and His power is mighty to overcome every adverse appearance of illness and

imperfection. As we grow in Truth we become cor
scious of the power and authority of Spirit abidin
in us. We come to know that no matter how chron
the condition is that we seem to have, how seeming
helpless we are, how old we are in years when w
appeal to God, we are healed. Age and disease car
not withstand the divine authority of His power.

Every one of our seeming ills and weaknesses wi
vanish forever from our mind and body when w
abide constantly and consciously in the thought c
God as our active, abundant, every-present life, fillin
every cell of our being with light and wholenes
lifting us up into the very presence of His glory. Go
is the one great healer, the one great harmonizer c
every untoward condition.

Worry is the biggest stumbling block in the wa
of our receptivity to health. A fear-filled mind cannc
comprehend the presence of health. An essential t
the demonstration of health is the elimination c
fear from the mind and its replacement with faitl
Faith is positive. By declaring our faith in God a
our health we give Him a chance to make our healt
manifest.

God is the source of all healing, and it is H
will that His children should manifest bodily pe
fection. We make contact with this great source c
perfection through prayer. Every inharmonious boc
ily condition can be overcome through our realizatio
that perfect health is His divine will for us.

Mere knowledge of the principles of mathematic
will never solve a mathematical problem. We mu
make the correct application of the principles i
order to get the answer to any problem. Likewis

mere knowledge of the divine law of healing will not bring about physical wholeness. It is the application of the law coupled with the firm assurance that God's will for us is perfection that makes a healing manifest itself in our body.

Fear of disease often promotes disease. As Truth students we learn that every negative condition that appears in our life has been preceded by a thought of fear, self-pity, anxiety, jealousy, condemnation, or some other negative thought. The overcoming of fear is the greatest single problem that the world faces today.

The only thing that can stand between you and your perfect expression of life is your own consciousness of inharmony and your own belief in and acceptance of disease. God, who created us, is Himself the ever-renewing life within us. God is our health. He has provided us with an inner wellspring of life. When you are in need of health, turn to Him with the positive assurance that He is your health, and He will not fail you. His Spirit animates you now, filling you with His life, His strength, His health at this very moment. Accept your life as coming from Him. Meet Him daily in faith and sincerity. Believe that He is with you, that He is not only able to do all things for you but that He has already done all things for you, that He knows your needs even before you ask and has fulfilled them now. Give thanks for your healing, and cease pleading and crying out after it. Why plead for what you already have? "Commit thy way unto Jehovah." Put your problem in God's hands and leave it there. Praise God for a strong, healthy body, a strong, courageous

heart, for strong limbs, for useful hands, for perfect sight and hearing.

As you praise God for your health and strength they will increase and become constant in your consciousness so that you will never have any sense of weakness or inability. Never think of your body or your mind as weak or insufficient. Think of yourself as always blessed with the power and the strength of God, and think of others in the same manner.

God's will for you is health. When you become sick His healing forces immediately begin to work in your body to bring you back to health and wholeness. It is not God's will that any of His children should be sick. When the will of God expresses itself freely in you you will find that your life is becoming healed and orderly and happy.

Our only hope of renewing ourselves, our body, and our world is through our thinking. In order to keep renewed in mind and body we must entertain new and vital thoughts.

If you believe in disease you show that you do not have faith in God as health. When you are anxious or worried you are not thinking of God as all-powerful. Let the Spirit of God direct and guide and govern you. Let His perfect idea of life, health, strength, and perfection be visibly and tangibly expressed in your life.

God lives in you and you live in Him. He is within and about you as the presence that inspires you to a fuller, healthier life. Live in the knowledge that God illumines you in all your ways.

Health is from God. You will be whole and well when you let God reign in your mind and body as the

presence and power of health. Never think of yourself as sick or lacking in health. The presence of God is ever with you, ever inspiring you to lay hold of your divine perfection. Trust God, and put all things in His keeping. Keep out of your mind all belief in imperfection or blemish. God is your life right at this moment. Turn to Him now and feel His presence in your life. Keep yourself one with Him and one with His life. Know that He abides within you as your life. Know that as God's temple your body is governed entirely by His law of good, His law of health. As God's temple your body expresses His presence of perfection. Always see yourself as whole, sound, perfect, abiding constantly in the healing presence in which there is no disease. As you turn to God for health, hold a strong thought of health and you will draw to you all the health you need and desire.

Healing is a spiritual gift. It is a heaven-sent blessing to convince you that you are perfect in the sight of God. The extent to which you show forth this perfection depends entirely upon the extent to which you realize your oneness with God. Keep out of your mind every belief that would limit your realization of God as your life. Live in the assurance that your life in Him cannot be limited in any way. You prove your loyalty to God when you believe only in His law of good.

Your body is a vehicle through which you may express more abundant life. Live today in the consciousness that in the sight of God you are whole and well. There will be no room for any belief in disease when you give yourself to God for healing and

live in the consciousness that you are ever one with all His blessings. In the sight of God you have ever been and ever will be perfect. At the present time you may present an appearance far from that of a perfect idea of God, but it is forever true that in the sight of God you are perfect. The Spirit of God within you is mighty to lift you up and cause you to behold your perfection, to reveal to you your soul's radiance, and to heal your body.

You become sick through your belief in the power of sickness. You likewise become well and whole through your belief in the presence and power of the spirit of health within you. When you change your thoughts from those of sickness to health a feeling of newness will come over your body. With continual contemplation of health your whole body will be renewed, refreshed, revitalized, made whole and sound and perfect.

Your body is God's habitation. If you desecrate God's temple, your body, with thoughts of disease, disease will show forth in whatsoever form your thoughts have given it. Begin today to guard your thinking. Keep out of your mind all thoughts of negation, disease, and frustration. Turn your thoughts to your spiritual nature. See yourself as God sees you, perfect in mind, soul, and body. Created perfect, you always have recourse to this perfection.

In Divine Mind there is no thought of imperfection. If you were always conscious of this mighty Truth you would be whole and perfect at all times. If you desire to be rid of sickness you must first get rid of the belief in sickness. Believing in sickness keeps you from believing in God. The Truth of God

operating in your consciousness is mighty to lift you up to a positive realization of your supremacy and victory over all forms of sickness and disease.

When you realize that God dwells in you and makes your body His temple you can readily see that it cannot be other than perfect and whole in His sight. Never speak disparagingly of your body. Do not put the mental stamp of imperfection or disease upon it; it is God's temple and when you recognize His presence you will be free from all imperfection and inharmony. The inexhaustible life in the midst of you cannot be depleted.

If you need more health, increase your consciousness of health. Keep all belief in disease out of your mind. Abide in the realization that you are every whit whole. Keep your thought fixed on God, and you will have no difficulty in sensing His presence of health. In the sight of God you are perfect. In Spirit you have no imperfection. You could not have been created in the likeness of God if this were not true. Blot from your mind every belief that would draw you away from your perfection. Know that in Truth you always have been, are now, and ever will be God's perfect child.

To be healthy you must think in terms of health. When your belief in health and wholeness is stronger than your belief in disease your health will be an established fact. The healing presence of God exists today as it has existed from the beginning of time. You can be healed today if you will give yourself completely to the presence of God within you and about you and realize and accept your health and perfection. If you will cast from your mind the

thought of disease you will find that disease ceases to manifest itself.

In the beginning God created you in His own image and likeness and placed within you His breath of life. He created your body according to the pattern of His idea of a perfect body. Since your body is the abiding place of His Spirit there is no room in it for disease. Instead of thinking of your body as being subject to discord and disease think of it as being pure, holy, incorruptible, free, and beautiful. Praise and bless it every day, and it will respond and manifest order, glowing health, and perfection.

Within you is a veritable spring of eternal life, a fountain of youth and freshness and vitality. As you recognize this truth, as you bless and give thanks for this fountain of life in the midst of you it will express itself in your body as abiding health and wholeness. Be willing to let God manifest His perfect health through you. Lay aside all belief in disease and become consciously aware of His glorious presence of health in you at all times. Every cell will express divine wholeness as you charge not only yourself but the atmosphere around you with life and vitality so that all who come near you will find health in your health. When you accept the divine gift of healing you will be co-operating with God to bring into manifestation His perfect idea of health and His law of health will be fulfilled in you.

No power outside of yourself can increase your awareness of God. If you desire to know God better you will have to turn within and feel the quickening of your own heart that signifies His presence. You cannot seek God faithfully without finding Him

God is life, and His will for you is life in mind and body. His life is in the very midst of you, with all power to free you from pain, disease, and imperfection. When you release all thoughts of worry, every organ will work in divine order and harmony according to the purpose for which it was created.

Bless every cell in your body. Bless every organ and function in your body. Your body will respond swiftly and surely. Look away from every seeming imperfection. See yourself as radiant, vital, and strong, a fitting temple for the divine Spirit that dwells within you.

Praise and bless the life of God in your body every time you think of yourself. Rejoice that the Christ consciousness of perfection is unfolding in you. Give thanks every day for your unfailing strength and good health.

Perfect health is your divine heritage. As a son of God you express perfection of body and mind. The perfect spirit of wholeness dwells in you. Keep your vision true to God's perfect idea of you. See yourself radiant with health. See yourself whole and perfect in all ways.

With every breath you breathe in the life of God. It pulses through your being with every beat of your heart, cleansing, renewing, rebuilding every cell in your body. Consciousness of God's presence within you causes you to become aware of His life and energy in you. When you know God as the spirit of life within you His presence will so completely fill you that there will be room for nothing else.

In and through every cell in your body there flows

an invisible, eternal, all-sustaining current of life Stored in this life current are all the energy, strength and vitality necessary for maintaining your body in perfect health. Think about this current of life with in you. It will fill you with the zest of living. Every cell in your body will glow with life.

Relax today in the knowledge that you can trust God fully. Place yourself and all your affairs in His keeping, confident that He will keep you in perfect health.

God Needs the Little Things

Florence Holmes Sutter

God needs the quiet ponds, the gentle streams
That succor life within the pathless ways.
He needs the little things, the fairy beams
Of candle flies that flicker in a maze
Of summer grass. Though in the changing skies
Sun, moon, and stars may ride and great winds sing,
Into His light the myriad seed pods rise
And bird life flashes on miraculous wing.

God needs you where you are: Your hands may bless,
Your lips may give out words that heal and lift.
Your prayers may nourish one in deep distress;
Your humble way reveal a precious gift.
And for the fountain where small treasures start
God needs the greatness of your thankful heart!

Go Forward

MARGERY RICHMOND CATON

THE BIBLE DESCRIBES faith as a dynamic, invincible force. It credits faith with power to quench the violence of fire, to enable those who use it to escape the edge of the sword, to restore their dead to life, to obtain promises, a long list of miraculous achievements that the world considers impossible.

The Bible states that real "faith is the substance of *things* hoped for, the evidence of things not seen." So the kind of faith that the Bible speaks of must be a power transcending electricity and all the other natural forces that man has learned and is learning to harness.

Faith is not static. Faith is an infinite, ever-expanding thing that requires a channel for its expression. It must be recognized as powerful. It must be believed in. It must be expressed.

To teach us to utilize our faith, which is our power to believe, and how to channel it properly and in the right direction is one purpose of the Bible. The Bible promises are intended to show us the nature of God and the possibilities inherent in man. Controlled and directed faith will lead us into that kingdom which Jesus said it is the Father's good pleasure to give to us.

Jesus understood the mental constitution of man. He knew that we put our faith or belief in that which represents power to us. He knew what manner

of Spirit we are. He knew that man must experience in his believing life the sum total of his beliefs. He taught the necessity of renewing our faith. He said that unless a man is born again he cannot see the kingdom of God. The double-minded man sees a kingdom divided against itself. Good and evil. Jesus taught that the Lord our God is one Lord. In other words, the governing, ruling power of the universe is one power, and it is good. Jesus had such faith in the power of life that He said: "Destroy this temple, and in three days I will raise it up." Jesus recognized only one I, the Father within Him. Throughout His healing and teaching ministry Jesus brought to the attention of the people the power of their own faith and belief.

To the centurion who asked healing for his servant Jesus said, "Go thy way; as thou hast believed, *so* be it done unto thee."

To the blind men who asked that they might receive their sight Jesus said: "Believe ye that I am able to do this?" According to your faith be it done unto you."

To the Father of the child that was persecuted by a dumb spirit Jesus said: "If thou canst! All things are possible to him that believeth."

At another time Jesus told the people: "Have faith in God." In other words, put your faith and belief in the good. Have faith in the power of life. At last He summed it up in these magnificent words: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

For two thousand years our beliefs have been largely determined by the evidence of our senses. We

must now begin training our mental faculties to have faith in the evidence of things not seen. It is really not so difficult. We are believing something all the time. Once we grasp the idea that what we believe comes to pass it will not be so difficult for us to choose to believe in the power of life and the power of good.

In the 3d chapter of Zephaniah the 17th verse opens with these arresting words: "Jehovah thy God is in the midst of thee, a mighty one." Here is an excellent starting point for renewing our faith.

God is universal Spirit, the life principle evidenced in nature. The Lord our God in the midst of us is the same life principle, individualized. As the principle of life it cannot contemplate or embody disease or death, for that would be a denial of its own being and nature. The life principle within us is the source and continuity of our individual conscious life. It is our fundamental, basic being. It is mighty. It is power. It is eternal life. We must identify ourselves with it and resolutely refuse any other identification. Jesus called the life principle within Him Father, and taught us to do the same. He said: "I and the Father are one." Jesus centered His faith in the presence and power of the Father in the midst of Him and we must do likewise.

Let us imagine that the principle of life at the very heart of our being is saying to us at this moment:

"I, the principle of life within you, built your mind for the purpose of expressing My own thoughts and feelings in it and through it. 'Ye are not your own.' Ye are a temple of the living God. 'Ye also shall bear witness [of Me].' Ye shall no longer bear

false witness. 'I will restore to you the years that th locust hath eaten.' 'Behold, I make all things new 'Thou shalt be built up.' 'I will counsel thee wit mine eye upon thee.' I will say unto thee, 'This i the way, walk ye in it.' 'Be not afraid.' 'Believe i God, believe also in me.' 'I have loved thee with a everlasting love.' 'I will forgive their iniquity, an their sin will I remember no more.' Return unto Me for I have redeemed thee. Thou art Mine.

" 'Trust in Jehovah with all thy heart,

And lean not unto thine own understanding.

'I have meat to eat that ye know not of.' I will sav I will heal, I will receive you. 'Come unto me, all y that labor and are heavy laden, and I will give yo rest."

We may now reverently respond: "Our Fathe who art in heaven, Hallowed be thy name. Th kingdom come. Thy will be done, as in heaven, s on earth."

As we recognize the presence and power of Al mighty God in the midst of us, we shall learn to le every thought and feeling flow from His divin mind. Then we shall indeed become sons and daugh ters of God and children of the Most High.

Have faith in God. God in the midst of us i mighty. We must not falter on our journey into ever expanding faith. We must go forward.

Jehovah will give strength unto his people;
Jehovah will bless his people with peace.
—PSALMS

Do You Enjoy Your Religion?

CLARENCE EDWIN FLYNN

DO YOU ENJOY your religion? You should, and you can. In fact it holds more possibilities of enjoyment than any other one thing in your life. Even if you enjoy it in some limited measure, you can enjoy it more. If you will keep working on it till it is in right adjustment, it will be the supreme delight of your life.

In one sense religion is like a machine one operates, for instance, a motorcar. Do you enjoy using your car? That depends. If you have a good one, keep it in good condition, and use it rightly, you do enjoy it. If you have a poor car, are careless of its condition, and have not learned to be a good driver, we may assume that you do not enjoy it much.

If your car does not give satisfaction you do not give up and say it is no use. You are practical about it. You take steps to find out whether the trouble is with the car or with the way you use it. When you discover what is wrong you correct it, either by getting a good car or making up your mind to look after the old one better.

This is all simple enough, and the question of getting satisfaction out of your religion is just as simple. If you are getting a hundred per cent service from it, be grateful and keep right on doing so. If not, maybe you did not get what you thought you did, or maybe you do not operate it well. Find out what the trouble is and correct it.

"I have never been able to work up any real enthusiasm for religion," one man said to me. "I respect it, but I simply cannot claim any real interest in it."

He went on to say that he had been brought up in church and Sunday school and that he had even taken a Bible course in high school. He did not resent having been reared in a religious home; he appreciated it but still felt no particular enthusiasm for what religion stood for. Then he said a thing that told me what the root of the trouble was.

"I consider religion something you either have or don't have, and that is all there is to it," he said.

The first part of the statement is true. Religion is something you either have or don't have, but that is not all there is to it. It is something one can have if he wishes, and it is something that can be developed and cultivated like a plant not yet come to bloom.

Wealth is something one either has or doesn't have, but that is not all there is to it. To acquire wealth one has to begin with what he has, add to it, invest it wisely, and use it well. Learning is something one either has or doesn't have, but it is built up through years of patient study and use. Skill is something one either has or doesn't have, but few realize what days of practice and cultivation lie behind the master touch of the musician or painter.

These things are never finished. One has always to keep working at them and improving on what they have been. Those who do so enjoy them. Those who content themselves with what they had to start with seldom do.

Religion is like that. It is not something one

acquires in a moment in finished form. However sudden and wonderful the beginning may be, it is still only the beginning. If one assumes that the whole matter is finished and puts his new-found faith away like a jewel in a box, it is not likely to mean much to him. But if he starts from the beginning he has made and goes on exploring its wonders and perfecting himself in its practice, he will soon find himself on a very pleasant road that leads on to ever grander experiences and satisfactions. Those who keep their soul life well nurtured and who effectively practice their faith are not the ones who complain that they take no pleasure in their sonship to God. Their problem is rather to keep their enthusiasm within bounds.

The mathematician knows that the first steps in numbers never prove much of a thrill to anyone. Prosaic drudgery is about the best one can call them. So it is during the early stages that most aspirants give up. But solving problems in higher mathematics is a thrilling experience to those who have pursued the quest far enough to be able to do it.

Euclid, Archimedes, and Einstein have all found great pleasure in the amazing intricacies of the science, but they have done so because they started from the first dull beginning and went on up the road of discovery till they were masters. In mastery there is always pleasure. One cannot expect strongly to feel the lure of anything till he has had some successful experience with it.

The Bible and religion are both much more than the popular conceptions would indicate. To one who has worked with it awhile the Bible, even in its most

prosaic passages, is an entrancing book. As to the wonder of real religious experience, whoever undertakes to follow the gleam in a really adequate way soon finds himself engaged in something he would not surrender at any price. To build one's life into harmony with the divine is the grandest of all adventures.

Remember that in the earlier stages one does not see this clearly. He only sees that what he has is not good enough or else is not working right. If he does not lift his eyes above all this he is likely to become discouraged; but if he will listen to those who have gone far enough to find the wonder in it he will realize that the only difficulty is that he has not learned enough about it yet. Pay no attention to your own discouragement. Heed those who have passed the discouraging stages.

What religion needs is to be put to the test. Discussion is wasted unless the possibilities are tried out. The only real proof is demonstration. The lofty heights and profound depths of the life of the spirit need to be explored. It is a pilgrim's progress, and the person who makes it learns, like Christian, that the time for complacency and casualness is past. When he has really worked his way into it he too will be insisting that the inspired Scriptures give off light and power like a radioactive substance and that "having religion" is nothing less than mastery of life. What it was to Isaiah, John, and Paul it will be to anyone who goes as deeply into it as they did.

A friend of mine once said to me that he believed the world is most earnestly seeking the person with the largest experience of God that it may look to

him for help, leadership, and inspiration. Whether the world realizes it or not, I believe this statement is true.

Who are the people on whom the warmest radiance falls as they walk through the pages of the Bible? The ones who have attained the largest experience of God. It will be the same with those who walk through the pages of the story in the future. Men like Moses, Simon Peter, and Dwight L. Moody were enthusiastic about their religion, because they had gone deeply into it and opened their life to it widely. Thus they discovered what a marvelous thing it was.

I once heard Evangeline Booth describe a visit her father made to King Edward VII. The king asked General Booth the secret of his amazing success in developing the work of the Salvation Army. The general turned his patriarchal face, with its sweeping white beard and sightless eyes, in the direction whence the royal voice came and replied:

"Your Majesty, some men's passion is gold, some men's passion is fame, and some men's passion is power; but my passion is humanity."

Undoubtedly every word of this was true; but I am sure it was not the whole truth. William Booth had another and even greater passion—God. Early in his radiant life he had discovered both sides of the meaning of the great commandment. His religious work prospered because he, his wife, and their children had all developed their religion to the point where it was a privilege and a delight. They had a great enthusiasm for it, because they had gone into it deeply enough to know its power and wonder.

The very first step toward all this is to have right attitude toward the divine. A person wh speaks of God and sacred things flippantly or pro fanely indicates a depreciative attitude of heart an mind that is likely to hang like a veil between hin and the heavenly Father. Trying to start a flame o love and faith in his life would be like trying t kindle a fire with damp wood.

If you want to enjoy your religion, begin b keeping your thought of God on the plane of respec and love. Such an attitude will spread a warmt through your inner life and make an atmosphere more favorable to the growth of the flowers of the spirit. You guard your attitude toward friend and loved one. Guard even more carefully your attitude toward God. Reverence is the first step on the way to a happy faith.

PERFECTION

Mary Mort

It was evening
Along the sea
Of Galilee.
The Master said,
"Come unto me!"
He did not see
The cripple limp,
The blinded eye,
Or earthly clod;
He saw instead
The perfect man,
The image of
Almighty God.

The Word Goes Forth

MYRTLE SHAY

PERHAPS THE MOST joyous experience that comes to the earnest Truth student is the ever-recurring opportunity of helping others find the happiness and peace that he himself has tasted and found good.

Even those of us who still are struggling to establish ourselves in Truth habits, who fail often, and who realize that we are far from our goal of successful living, have this opportunity; and this opportunity more than anything else speeds our own progress when we take advantage of it.

When through our efforts someone else is helped to a better understanding of God and a better relationship with his fellow men, we receive an inner thrill of satisfaction, a feeling of nearness to the Father, an assurance of His love that no other experience can give. So many times have I had the joy of seeing my own puny words, my own stumbling efforts to help someone, bear fruit beyond my wildest expectations that I am convinced we often miss many blessings because we are too timid to use the Truth we know. What is of more importance, we miss an opportunity of helping with our Father's business of spreading His good word.

The Bible is called the word of God. But it is far from being the whole word. The word of God is every good and loving thought in the universe, every kind and helpful word that we may utter.

In the 10th and 11th verses of the 55th chapter of

Isaiah God gives us this assurance concerning His word:

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

We know that God is love and that wherever love is present there is God. So even the tiniest word coming forth from a loving heart in an expression of faith is a part of God's word, and as such it cannot fail to accomplish the good intended. It will not, it cannot return to us void.

Though we may feel that our limited understanding is insufficient to be of help to others, let us remember that we are merely God's instruments of expression, that it is He who gives the power to our words and loving deeds.

A woman of my acquaintance was complaining bitterly because her husband's parents were forced to live with her.

"Just think," she said, "when Jim and I were first married his father wouldn't speak to me for over a year. He opposed our marriage and never did really forgive Jim for marrying me. Now they're both old, and here they are penniless and dependent on us for everything.

"I could get along with Mother Graham, but Jim's father is sullen and ungrateful for the help we give him. He's always complaining that he has no

money to spend. Our home is small, and there just isn't room for two old people, especially when they're like this."

She went on and on, enumerating her grievances, but I was not listening. I was remembering the cold, rainy day I'd first seen Jim's father wandering aimlessly along the street looking utterly forlorn. Day after day he had passed my window, walking about the neighborhood, stopping to talk with anyone who would listen to him, but never a word of complaint did he speak to anyone. Sometimes his wife walked with him, their faces set in grim, unhappy lines, despair written in bold letters all over them, in the bent shoulders, the downcast looks, the wavering steps that turned uncertainly one way and then the other, even in their silence.

I was remembering how their eyes had lighted when I spoke to them, how eagerly they had stopped to talk with me about my flowers, about the town, about anything. They were so hungry for companionship and understanding, and my heart went out to them.

I came back from my memories with a start. Mrs. Graham was asking me a question.

"What can I do?" she said. "What would you do?"

I had not been a Truth student long enough at that time to feel that I was qualified to advise her on so delicate a matter. Common sense told me not to try. But a statement gleaned from Unity came into my mind with such clarity that I felt impelled to speak:

"Why don't you try loving them?" I suggested.

She stared at me in hostile astonishment. "Love, piffle!" she snorted. "How anyone could love those two is beyond me."

"Your husband does, doesn't he?" I persisted.

"I suppose so," she snapped, "but I can't."

She started to leave.

"Wait a minute," I pleaded. "After all, Jim's mother and father have given you a good husband. They brought him up, educated him, trained him for marriage. They love him and you love him. That's reason enough for you to love each other."

"Jim's a good husband," she admitted, "but I don't feel that his parents had anything to do with it."

"You see," I went on, "when Jim married, his parents probably felt they were losing their son, whom they'd counted on to help them in their old age. More than likely it wasn't dislike for you that caused them to behave as they did but fear of losing Jim. They're old now, as you say, and it is hard for them to change. If any adjusting is done, you're going to have to do it. After all, it would be much more pleasant for all of you if there were harmony in your home, wouldn't it?"

Mrs. Graham's mouth set in a determined line. "We don't fight," she said belligerently. "The old people know I won't put up with any foolishness. They're in my home, and they'll do as I say or else!"

She turned on her heel and stalked away.

My heart sank as I watched her go. My words had been prompted by a loving desire to help, but apparently they had only stirred up a hornet's nest. Not only had I lost my neighbor's friendship, I had

made the old folks' position even more unbearable. Mrs. Graham's resentment for what she considered my meddling would be taken out on them.

In the days that followed we met frequently, but Mrs. Graham always looked the other way. When I spoke she would barely grunt in reply, and often she ignored my greeting altogether. Silently I blessed her and Jim and the old folks, but I must confess I had little hope of a happy adjustment of their problem.

Then suddenly the family moved out of the neighborhood, and I heard no more of them until almost a year later. One day while shopping downtown someone touched my shoulder. I looked up into a smiling face that I did not at first recognize.

"You don't remember me, do you?" the woman said. "I'm Mrs. Graham, who used to live around the corner from you."

"Oh," I gasped, trying to reconcile the pleasant-faced woman before me with my memory of my erstwhile neighbor. "Of course I remember you," I said. "But you've changed. You surely do look fine."

"I am," she said heartily and added, "thanks to you."

"To me?"

"Yes," she said, "to you. Let's have lunch together, and I'll tell you about it."

While we ate she told me her story.

"You remember telling me that day to love Jim's parents," she began. "Well, at the time I resented your attitude toward my problem. I thought you were siding with them against me. But then I got to thinking about it, and I could see that what you had said was true. Our home was anything but a pleasant

place. Jim was unhappy, his parents were miserable, and I was verging on a nervous breakdown. After we moved away things went from bad to worse. I knew something had to be done or I'd lose Jim, since he blamed me for the discord. I decided to try love, as you suggested. I'd been trying hate, and it had almost wrecked my home. My common sense told me that you were right, that love would undoubtedly bring harmony to the household; but I didn't know how to begin. I just couldn't start loving Jim's father. Making a fuss over him wouldn't help matters, I knew. I realized that his feeling of insecurity and his knowing he wasn't wanted were the real core of the trouble. But what could I do?

"I decided to pray, to ask God's help. I'd never been a praying woman, and it was hard for me, but my need was so great that I had to have help. The only prayer words I could think of were 'God help me,' but they were enough.

"While I was sitting there the thought came to me that the way to gain a person as a friend is to ask a favor of him. That evening I prepared an especially nice dinner for the family. Mother Graham was pleased when I asked her to make an apple pie, saying I remembered what delicious ones she used to make. After dinner I asked Jim's father if he'd plant some flowers if I furnished the seed. I was astonished at the way his face lighted up. Father Graham had always liked working with flowers, but I didn't know this at the time. He was so surprised at my asking him to do me a favor that he stuttered, but I could see it made him happy. The next morning bright and early he was out digging in the garden.

Then I went to work and fixed up their room so it was more comfortable, the way I would have fixed it for my own parents had they been with me. On Father's Day Mother Graham and I planned a surprise for Jim's father, inviting in a few of his former friends.

"The old folks were included in all our plans and consulted on all matters concerning the family. They were given to understand that our home was as much theirs as ours; and I saw to it that Jim gave them a regular allowance, something I had formerly opposed.

"The old folks responded gloriously, and Jim lost his worried frown and went about whistling. I praised his parents for the things they did and stressed the fact that they did so much better than I or Jim could do.

"Well, I won't go into any more detail, but you should see our happy little family. Mother and Father Graham are both darlings, and I've come to love them dearly just because I understand them now, understand their need. Love was the answer to my problem, and except for you I'd never have given it a chance."

Her eyes were shining, and I felt the tears start to my own. My faltering words of a year ago had not been futile after all. God had sent them forth through my lips, and they had accomplished that which He pleased.

God's word goes forth through human lips to heal, to bless, and to save. Let us speak His word boldly, joyously, and with faith, in the sure knowledge that it will not return to us void.

What Do You Love?

J. EARGLE DERRICK

TAKE HEED what you love, because you become one with what you love. Love unites. Love is union. That is a spiritual law. No pronouncement by a minister can make of two one flesh. God Himself cannot make one of two who do not love; it would be a violation of principle. For it is love that makes them one.

What do you love? Whom? Jesus summed up all of the Law and the Prophets in these two commandments: Love God and love your neighbor. Have you kept that first commandment to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"?

Jesus said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." We can appropriate as much of God as we can love. By love of Truth we can discover it and make it ours. "Seek, and ye shall find." "The Spirit of truth . . . shall guide you into all the truth."

But this Spirit does not abide in one who does not love Truth. "If a man love me [the Truth]"—that is the condition of its indwelling. One who does not love Truth, for instance, will not be interested enough to seek and therefore will not find. One who does not love goodness and righteousness and fair play and upright dealing, who cares nothing for his neighbor or the general welfare, whose sole concern

is for "me and my wife, my son John, and his wife, us four and no more" does not love God.

"But," says the doubter, "you have said to take heed what and whom you love. Are not our neighbors sinners, and do we not make ourselves one with sinners when we love them?"

Like God, we love the sinner, not his sin. We love the wayward, not his waywardness. We love our neighbor's welfare, not his present situation. We love our neighbor for his possibilities and potentialities as a son of God. We are one with him in our hopes and aspirations Godward.

Unselfish love is the test. "By this shall all men know that ye are my disciples, if ye have love one to another." "We know that we have passed out of a death "unto life, because we love the brethren." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen?" "If we love one another, God abideth in us."

All our confessions and creedal declarations avail nothing in the face of our deeds to the contrary. Our deeds are the expression of our love for God and our neighbor or our lack of it. Yet even deeper than our deeds is the motivation that prompts them. As Paul has so beautifully expressed it in I Corinthians 13:3, "if I bestow all my goods to feed *the poor*, and if I give my body to be burned, and have not love, it profiteth me nothing."

We become one with the things we love. What are the things we love most? What are the motives that prompt us? What dominating idea, what ruling love is back of all we think and plan and do? Are

we spending the strength of our heart, soul, mind—our love, that is—on things that are worthy and lasting or on things that are temporal, passing? What is the underlying, activating aim of our whole existence? is it money? Fame? Houses and lands? Clothing? Gadgets? Power over others? Honor and recognition? In short, is it love of self? Or is it love of God and the neighbor?

The chief love of your life—does it make you one with things eternal, with God? Or does it bind you to earth and the things of earth? "As he [man] thinketh within himself, so *is* he." Is your thought of things material and worldly or is it concerned with things that build for eternity and that no man can take from you?

We become one with the things we love. What a wonderful thought—in connection with God and our keeping of the first commandment! What a terrible thought—upon honest and searching examination of the depths of our heart!

The wonder of such a thought is the blessedness of a life in keeping with obedience to the first and great commandment. If we should love God with all our heart and with all our soul and with all our mind and with all our strength, we should become one with Him: one with His power and peace and plenty, one with His love and service and sacrifice, one with His dominion and glory and life everlasting.

One who truly keeps the first commandment will have no trouble keeping the second also—to love his neighbor; for being one with God, he will partake also of the infinite love and compassion of God for

the whole of His creation.

The Scriptures abound in promise of blessedness to those who keep His commandments. "Great peace have they that love thy law." "They shall prosper that love thee." "Jehovah preserveth them that love him."

"The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
More to be desired are they than gold, yea, than much fine gold . . .
Moreover by them is thy servant warned:
In keeping them there is great reward."

WHY?

Why all this fret and worry?
Why all this heavy care?
There is no lack where God is—
And God is everywhere!

—*Anne Partlan*

Turn On the Light!

GRACE A. THOMPSON

ONE NIGHT A woman who lives on a country place on the outskirts of a small village was suddenly awakened. She could not be sure, but it seemed to her that she had heard the garage door slide open. Her garage is detached and some little distance from her house, but the lighting system is so installed that the flip of a switch in the house will illuminate not only the garage but the intervening space as well.

Jumping up quickly, the woman ran downstairs, snapped on the outside light, and gave an intruder the surprise of his life, for investigation later revealed that the garage door had been opened. The consternation of this would-be thief when light suddenly flooded the whole area of darkness in which he was operating can well be imagined, and I smile every time I think how quickly he must have darted into the nearest shadow.

Turning on that light was a simple thing to do, because the necessary preparation had been made, and the woman was aware of the fact. Therefore it took but a moment to hold a car secure and to keep a man from committing an act that would have landed him in jail.

You and I may not own a car, but there are many would-be "intruders" trying to break into our mental "garage" to steal our peace of mind; and just as evil-doers like darkness rather than light, so negative

thought intruders work best under cover of the darkness of adversity. A flood of electric light made one evildoer flee, and the light of God's presence, as love, peace, joy, and good will, can put even ten thousand evil thoughts to flight.

That wickedness is rampant in the world today, yes, even in our own "back yard," is no reason for us to despair if we will but remember that the so-called evil forces cannot stand the white light of Truth. Every follower of Jesus Christ has a responsibility as well as a glorious opportunity to help turn on this light. However like charity the work must begin at home. No one will add brightness to the world unless he has found the light within himself.

It is easy to imagine how troubles would have multiplied for the woman if she had attempted to drive out the intruder by argument or by fighting with him in the darkness of night. No matter how brave she had been, no amount of wrestling with the evil doer could have accomplished what the mere presence of light did, and it was all so simple—a flip of a switch, a flood of light, and no thief!

Do we as seekers of Truth spend too much time trying to put our mental intruders to flight by fighting them in the darkness of fear, worry, and doubt instead of using our faith to turn on the light that will flood the "whole place" with a brightness that dispels darkness? In the case of the woman, preparation had been made—the wiring had been finished —but this alone would never have saved her car that night. The proper connection with the electric current had also been made, and the woman had accepted the fact that a turn of the switch would bring

light. Futhermore she heard the warning signal that startled her out of a peaceful sleep. But all this would not have been enough to frighten away the intruder either!

It is possible that the garage door had slid back noiselessly, and yet she heard it. How easy it would have been for her to ignore the warning by saying, "Oh, I just imagined it," and then to turn over and go back to sleep without investigating. Right at this point, notwithstanding the fact that the electrical work had been finished and the woman had faith that there was light available, a little indifference on her part would have brought the preparation all to nought. She heard and believed, but it was also necessary for her to go and do. Running to the switch was not sufficient; she had to remain there long enough to do her part toward dispelling the darkness surrounding the garage. She did not have to make the light shine, but she did have to turn the switch to enable it to shine.

It is written, "Beloved, now are we children of God." Therefore the "wiring" has been completed, and Jesus told us how to make the "connection" when He said, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." Now prayer does not make the light of Truth any more than the turn of the switch "makes" electricity. As the electric current was there all the time before the switch was snapped, so the power to light your world and mine is everywhere present and always present everywhere. Prayer is the call for light, but our recognition of the need and our remaining on our knees all day will not flood

our world with light unless we believe and are ready and willing to go and do whatever the Spirit directs.

It need not take any longer for the light to break over an adverse situation that confronts us than it took for the electric light to flood the garage; and negative thoughts will "run" even more quickly before the light of Truth than the thief ran before the electric light. One who is not familiar with prayer may have more trouble making a connection than does one who goes often to "the inner chamber," yet this is not necessarily the case. Many a man in the armed services who had never tried to pray before saw a great light and was delivered in a moment when the only prayer he could utter was a quick cry from the heart. However should the light seem to fail to come when we pray, we must realize that the trouble is with us and not with the perfect light.

"Call upon me in the day of trouble;
I will deliver thee"

is a tried-and-true promise, but as Jesus said, "Ye ask, and receive not, because ye ask amiss."

What "intruders" are you trying to rout? What appearance of evil would you have dispelled from your world? Are you praying for abundant supply or fighting thoughts of lack? Once when Jesus' apostles were wrestling with the appearance of lack, before five thousand hungry people on the hillside Jesus turned on the light and not only fed everybody but had a surplus of twelve basketfuls. When Jesus went to the Father, did He keep talking to the Father about the five loaves and two fishes and remind Him that this was not enough food for such a multitude?

Or when He raised His eyes to heaven, was it to see the fields "white already unto harvest," to see the light of abundance that is all "sufficient for these things"? Oh, the weary hours spent by earnest seekers telling God all about the very condition from which they would be free! But Jesus never did this.

Perhaps the intruders that are attempting to steal your happiness are discord and sickness. Your difficulties will only increase if you spend your time wrestling with these would-be harmony wreckers, and when you enter your closet and shut your door and pray to the Father, the light of health and harmony will not come on unless you pray aright. It is not necessary to spend any time telling the Father how bad the aches and pains are and what so-and-so is doing to make your life miserable. The Father knows all things, even that which you are so loath to admit to yourself—that the darkness of suffering has come upon you because you failed to keep the light turned on. So if it is health and harmony that you really want to manifest in your life and affairs, use the prayer "switch" and talk to the Father about the thing you desire.

Since Jesus was not blind, He must have seen the withered hand, the whiteness of leprosy; but He did not hold His attention on these appearances of evil, and neither did He ignore them. To the crowd palsy, blindness, leprosy, and the like were very real, but the Master saw each condition for what it was—the wrong result, the not-true state—and immediately He turned His attention away from the false to the perfection that God life is. He "turned on" the light of Truth, and then not even the crowd could see a sick

man or an adverse condition. There was no false thing, no shadow in the light.

In the presence of man's worst enemy, death, Jesus raised His vision above that which to human sense seemed so real, and speaking to the life that cannot die, called, "Lazarus, come forth." Jesus performed all His miracles not only to heal the sufferings of mortals but to teach His followers how they also can do the same works. Did He not say, "Go, and do thou likewise"?

Two thousand years have passed since this command was given, and yet mankind continues to try to fight off a horde of would-be evil intruders. Failing, as man has done, to rout his individual mental enemies, he nevertheless believes that the woes of the world can be cured by fighting.

A man's worst foes are those "of his own household," his mental household, and they are none other than all the host of subtle negative ideas that come to steal away something far more precious than his automobile. World affairs can never be settled in harmony and peace by a few men gathered around a conference table nor by millions of men fighting each other. As long as individuals who make up the world have the darkness of selfishness, greed, hate, lust, and suspicion in their heart, just so long will nation fight nation. Man has spent billions upon billions of dollars fighting and trying to suppress evil, but he has failed utterly and should know by now that no amount of fighting subversive forces can keep the "car of freedom" safe in any nation's "garage." The two recent terrible wars have proved how useless fighting is in bringing a lasting peace, but there is

a power, a light, the glory of which can transform the earth with its brightness. It is the white light of Truth!

When the woman of whom we have spoken turned the light on in her garage there was no thief to be seen. We say that he ran away, but actually there was no thief in her garage. The man who opened the garage door that night was a child of God. He may not have known it; nevertheless he was and is and always will be God's child, even though his name may be John Doe and he was preparing to act like a "naughty child." However the light turned on by another person prevented him from becoming naughty that evening. So it is that when we cease fighting and turn to the light that lights every man we will find that so-called subversive forces have been dispelled. In the dim light of night a rosebush in your garden may appear to be a big lion, and in the frenzy of mob hysteria men may appear to be devils. But when the morning breaks you see the rosebush, and when the "sun of righteousness" shines out through God's children even the naughty ones will be seen to be His children.

The story is told of a praying man who was held up on the street one night. The holdup man took his wallet and watch and was starting to run to cover when the victim said, "You forgot something, brother." The holdup man turned to ask "What?" and the praying man replied, "We didn't pray." Dropping on his knees he began, "Our Father who art in heaven——"

Whereupon the man who had intended to act like a thief returned both the wallet and the watch

before he sneaked down a near-by alley.

It could be that the greatest darkness in the world today is the darkness of indifference, your indifference, my indifference, everybody's indifference. The problems of the world seem so complicated, and most of us do not hold key positions in any government. Therefore with one accord we think and say, "There is nothing I can do about changing present conditions." Yet we read the countless words that are being written and spoken to tell us of dire happenings if we do not fight this and that form of evil, and while we are wide awake we just lie still and worry instead of jumping up and running to snap on the light!

No individual can change the whole world by himself, but each one of us has a share of the responsibility. Jesus said, "Go," "Do," "Be," and "Let your light shine." Apparently the number of men who see your light or my light shine is unimportant, since the Master did not say we should let our light shine so that many or few would see it. However the Bible is replete with accounts of great good that came as the result of a person's action in letting his light shine; and the 11th chapter of the Epistle to the Hebrews gives a splendid report of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . turned to fight armies of the aliens." And our God is the God of Abraham and Joseph and Moses!

"Acquaint now thyself with him, and be at peace." The time you spend worrying about personal problems or in arguing with your neighbor about the best way to combat sin and wickedness is time wasted.

It is folly for us to fill our mind with vivid word pictures of negative conditions of our imagining and then set about to try to fight these negative conditions even before any of them exist. Our time should be spent in studying the Christian's guide book, the Bible, which points to the light and gives full instructions for utilizing it.

On the part of the followers of Jesus Christ these days call for renunciation and consecration. As former things, former ideas give way to new ones we may be precipitated into a state of seeming chaos, but when our mind is at peace we shall hear the "garage door" open even if there be no sound, and we shall be told where to go and what to do. If you and I are to play our part in the salvation of the world, then we must yield our human will so completely to His will that He can use us as He sees fit. Then whether the "switch" He bids us turn lights the whole world or just our own back yard will make no difference; we shall have done our part.

Divinely Led

Irene Stanley

I see you divinely guided, led
Along the rising path ahead,
Illumined with His light who said,
"I am the way."

I see God's wisdom work through you,
Dear friend, in all you are and do,
Advancing you each hour unto
His perfect day.

Four Ways to Inner Peace

CLIFFORD W. FITTON

THE PILOT of an army plane, with one engine gone and the other missing, is trying to make a landing on a makeshift field, yet he remains calm as a fisherman in a placid stream on a warm day. Over here, on the other hand, is a man with a good business and a fine family background who should have no worries at all, yet he is a nervous, haunted individual, ready to crack up.

Peace, it seems, true inner peace, is an individual matter. A little reflection will bear this out. The only peace that will do you any good is the peace within yourself. As there has hardly been a time in recorded history that did not have its quota of external conflict, and as there seems to be no immediate prospect of the world's tiring of its fruitless bickering and jockeying for position and power, we should be wise to find for ourselves that deep inner sense of peace which truly passes all understanding.

Let us consider some of the best ways that wise men have discovered for resolving inner conflicts. Let us realize first of all that the normal way of life is placid. Disturbances of our equanimity were never meant to be more than temporary. Yet we all know people who drag themselves from one crisis to another in the course of a day; a quarrel with wife or husband the first thing in the morning; a round with the bus driver; a tiff with the boss; a day of petty aggravations at work; an unsatisfactory shopping

tour; a night of indigestion and sleepless tossing and turning in bed.

The ways to inner peace that defeat outer conditions of inharmony are deceptively simple. That is perhaps why we do not follow them as we should.

There are at least four ways to inner peace:

First, the way of silent meditation. Before Jesus performed any work He secluded Himself, sometimes in a garden, sometimes by the sea, sometimes in a mountain retreat. Only when we are completely alone and turn our thoughts inward to our connection with the wisdom and understanding of eternal Truth, in blissful unity or oneness, can we prepare ourselves for participation in today's tangled world of cross-purposes. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on* thee; because he trusteth in thee" is the promise of Scripture, and this promise is as good today as it was when it was first made. Enter into your closet sanctuary, close the door on the inharmony of the world's international orchestra, and put yourself in tune with the song of the spheres.

Only in this way can you be filled with the voice of the Father and escape being drowned in the noise of battle. The practice of silent meditation will fill your spiritual reservoir with peace to serve your needs amid the din of the market place and the dust of the highway.

Second, you must definitely get into your mind a correct evaluation of what is most important in your life. So many men are upset by trifles, allowing things of big moment and value to slip by them unnoticed. A man is measured by the things that bother him. If your mind is aimed at the loftiest goal you can

think of, it will be easy to fit all lesser things into their proper places in your life. This rule alone has often changed a life from misery to exaltation.

Third, if there is something you should do, by all means do it now! There is nothing that can put the human system more at odds with itself and its environment than the habit of putting off distasteful duties, which only pile up and eat away at the conscience. We were not put here to do only those things which are pleasant and easy to do. If the picture of a needy family keeps coming into your mind when you are about other business, attend to the family and go your way in peace. You would not be bothered by the thought of this family if it were not your joy to help them. That is why you have a conscience.

Fourth, seek good friends to share your joys and sorrows, your fears and hopes. Be a good friend yourself to the person who needs an understanding ear, an interchange of thoughts. No better way to inner peace can be found, short of actual communion with God. Even Jesus felt the need of surrounding Himself with good companions.

The principle of the confessional is psychologically sound and may be practiced in this way. Get things off your chest, as the saying is, with good, trustworthy, sympathetic friends. In turn you will receive their confidences, share their burdens of insufficiency and false belief, and be strengthened by your wrestling with these things. In addition, as you help others bear their loads, your understanding will increase as the muscle of an arm increases with use.

These four rules are simple. By silent meditation we charge ourselves with spiritual power. By correct

evaluation we set our goals above petty, distracting little things. By performing instead of putting off duties we live harmoniously with ourselves and our fellow men. By sharing mental burdens with good friends we lighten our own burdens and gain understanding. All these things calm our inner conflicts and give us mastery of outer circumstances.

The beautiful simplicity of these four rules makes them available to anyone who needs them. They have been tested by the wisest people of all time—Confucius, Buddha, Jesus, Socrates, Spinoza, Emerson, to name a few—who have shown the underlying principles to be true. Today there are many persons who are proving them all over again, ministers, professors, priests, and laymen who live in comparative obscurity have shown me the truth of these principles in living action.

To practice them is truly to be "born anew." Understanding, as has been said, is more precious than rubies or fine gold. The possession of inner peace proves understanding.

How Powerful Is Prayer!

Mabel Hatton Marks

How powerful is prayer, the trusting prayer,
That reaches in mysterious way
The ear of God! As when on unseen waves of air
We tune in on the radio, so may
We tune our heart to His, assured that He
Will give response. There is no power, none,
So great as that of prayer, which selflessly
Adds Christ's own words: "Thy will be done."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 6, 1949

UNITY SUBJECT—*Divine Possibilities of the Present Time.*

INTERNATIONAL SUBJECT—*The Teaching Mission of Jesus.*—Mark 1:14-15, 32-39; Luke 4:16-21.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him, All are seeking thee.

38. And he saith unto them, Let us go elsewhere into

the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened upon him.

21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

GOLDEN TEXT—*And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.*—Matt. 4:23.

SILENT PRAYER—*The time to prove the truth of the divine law of love is now.*

The time is ripe for a new effort to live the Christ life, to prove the practical workability of the Christ ideal. "The time is fulfilled." We do not have to wait for a more propitious season. The need determines the opportunity, and the need was never

greater than at present. Beginning with ourselves, in the quiet of the mind and heart's inner chamber, we can develop Christlike thinking and feeling. These we express in our daily living. Our influence and example in so thinking and living affect our next-door neighbor, and the campaign is on. The better nature of others reacts to the stimulus we thus give them.

John represents the intellect, and when this has proclaimed the advent of a new state of consciousness and has done what it could to prepare the way for the coming of the new, it fulfills its period of usefulness. The new Christ ideal is seen first as an attracting power, drawing to itself the forces that before were subject to the intellect. Bereft thus of its powers, the intellect seems bound and imprisoned. A nation in pursuance of its self-chosen policies may follow a course that apparently leaves intellectual reasoning and understanding out of its reckoning altogether. The intellect is then imprisoned within the walls of national worldly advantage and propaganda.

By coming into the consciousness of endless activity (Galilee) we realize closer contact with God, the source of all energy. In Galilee Jesus entered a period of intense activity, teaching in the synagogues and doing healing work in addition to or in illustration of the truth that He proclaimed.

In order to do good work among people we must keep close contact with God. Jesus arose before day and went into a desert place to pray and commune with the divine Spirit. He thus filled His mind and soul with power from on high, and the influx enabled

Him to give out anew the truth that He saw and fel
Expression equaled perception, the one being an i
evitable reflection of the other. As we follow H
plan, harmonizing our thoughts and activities wit
the divine law, we develop our power of expressin
spiritual Truth. When the demands upon our tim
become insistent we are not to yield to personalit
and thus build up a name for ourselves. After d
veloping and expressing the possibilities of one a
pect of life we are to pass on to another. When th
disciples said to Jesus, "All are seeking thee," H
did not return to these seekers, but went on to "th
next towns" to proclaim Truth to those who had nc
yet heard it. Thus "he went into their synagogue
throughout all Galilee, preaching and casting ou
demons." Multitudes of thoughts swarm through th
mind. These all need to be aligned with Truth an
to be freed from the warping influence of hate, fea
and superstition. Divine love alone is sufficient to d
this cleansing work.

Courage is required if we are to claim that th
Spirit of the Lord is upon us and that our divin
mission is to help others to a better understandin
of their nature and destiny than they now have. Mis
understanding need not deter us from making a be
ginning; for we can never stand fast without waver
ing until we know in ourselves that we are living ac
cording to what we believe.

The Scripture is fulfilled in our ears and in ou
life whenever we claim our heritage of Christhood
through the power of the I AM. The I AM is the pure
idea or Son of God, but we do not always use it in
Godlike fashion. Before we can come into spiritual

consciousness in measurable degree we must cross out sense consciousness, for the two do not intermingle. The tares grow in the wheat, but they must be cast out before the wheat is usable.

QUESTIONS

1. How is the time "fulfilled" now?
2. What is the proper place to begin to prove the Christ?
3. How can the intellect be imprisoned?
4. Does active expression of spiritual truth bring us into close contact with God?
5. Are seasons of quiet communion with God in prayer essential to good work?
6. How are hate, fear, and superstition overcome?

Lesson 7, February 13, 1949

UNITY SUBJECT—*The Relation of Forgiveness to Health.*

INTERNATIONAL SUBJECT—*Facing Challenge and Opposition.*—Mark 2:3-8, 16, 17; 3:1-6.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?

8. And straightway Jesus, perceiving in his spirit that

they so reasoned within themselves, saith unto them, W
reason ye these things in your hearts?

16. And the scribes of the Pharisees, when they s
that he was eating with the sinners and publicans, sa
unto his disciples, *How is it* that he eateth and drinke
with publicans and sinners?

17. And when Jesus heard it, he saith unto them, Th
that are whole have no need of a physician, but they th
are sick: I came not to call the righteous, but sinners.

1. And he entered again into the synagogue; and the
was a man there who had his hand withered.

2. And they watched him, whether he would he
him on the sabbath day; that they might accuse him.

3. And he saith unto the man that had his hand with
ered, Stand forth.

4. And he saith unto them, Is it lawful on the sa
bath day to do good, or to do harm? to save a life, or to kill
But they held their peace.

5. And when he had looked round about on them wit
anger, being grieved at the hardening of their heart, h
saith unto the man, Stretch forth thy hand. And he stretche
it forth; and his hand was restored.

6. And the Pharisees went out, and straightway wit
the Herodians took counsel against him, how they migh
destroy him.

GOLDEN TEXT—*Be not overcome of evil, bu
overcome evil with good.*—Rom. 12:21.

SILENT PRAYER—*I enter into the forgiving spiri
of the Christ, and accept in faith and love all tha
comes to me under divine law.*

That we are capable of forgiveness proves our divine origin, since forgiveness is a Godlike exercise of love, wisdom, and power. Sin binds the race mind to the thought of disease, evil, and death. Forgiveness loosens the bond, allowing the sinner to go free and

to regain consciousness of life, health, love, and perfection.

Fixed in the thought of the race, we make little progress. Our development is retarded; we stand still. When Jesus identified Himself with the Christ He developed or evolved rapidly into the Son of man, showing the possibilities of spiritual evolution in accelerating individual progress. The destiny of everyone who undertakes to express the Christ is to become a Son of man, no longer identifiable by the generic term man alone.

Even in the race consciousness we forgive sin. "Even sinners love those that love them" and forgive them their offenses. The man in race consciousness forgives the sins committed against himself, and he sometimes refuses to do even this. To forgive unreservedly as a matter of principle, unmoved by personal considerations, is proof that Christ is in possession of the heart. The race mind has never considered such forgiveness within man's reach, but the Son of man knows he has this authority.

The proof of authority or power is in its exercise. To command an invalid to rise, take up his bed, and walk is just as easy as to tell him that his sins are forgiven. The command proves one's authority more easily than the statement of forgiveness, since the one requires action and the other passive acceptance only. Back of both command and statement there must be consciousness of perfect life, else nothing is proved except that the Son-of-man understanding is not yet evolved.

Man's reaction to faith differs from that of the Son of man. Man sees an act of faith and thinks it a

pity that anyone should be subject to such a delusion in this age when everything is first questioned and then proved scientifically or materially. The Son of man sees an act of faith and uses that faith as a basis of healing and restoration. Again man feels compassion for a leper and dismisses it with the thought that science has not yet entirely conquered this disease. The Son of man feels compassion for a leper and at once expresses His compassion actively by saying, "Be thou made clean," putting into his words full consciousness of the divine will so that the leper is cleansed.

The Son of man has authority to forgive sin, because He understands what lies back of sin as well as he does the infinite nature of divine love. Knowing that God is love brings the further conviction that "every sin and blasphemy shall be forgiven unto men." Divine love "never faileth" but bears all things, forgiving always what it sees as an unintentional missing of the mark rather than as deliberate misdoing.

Sin or transgression is a stepping across the line tween right and wrong. He who takes this step can always step back to the right side if he will. However the weight of self-censure and the accusing attitude of others sometimes prevent the sinner from realizing that he has within himself the power to right what he has done. In this case he needs the word of forgiveness spoken by another to free him from the incubus under which he suffers. Man speaks the word of forgiveness perfunctorily, without conviction and therefore without meaning or result. The Son of man forgives in truth as well as in word, and the sinner is no longer a sinner, but is restored to his former

status of freedom in Spirit.

Health follows the freeing of the mind from its burden of fear, guilt, dread, or other limiting obsession. New life courses through the body when new hope takes possession of the heart, as it does at the word of compassion and understanding, the creative word spoken with the absolute authority of divine love.

QUESTIONS

1. What work does forgiveness accomplish in the sinner?
2. Does the Christ consciousness accelerate or retard the progress of the individual?
3. Is forgiveness possible in the race consciousness?
4. How is authority or power proved?
5. What are the two chief ways of viewing acts of faith?
6. How can we distinguish between man and the Son of man?

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Lesson 8, February 20, 1949

UNITY SUBJECT—*Assembling the Faculties.*

INTERNATIONAL SUBJECT—*Manpower for Kingdom Work.*—Mark 1:16-20; Luke 6:12-16.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the

son of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

12. And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

13. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles:

14. Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

15. And Matthew and Thomas, and James *the son* of Alphæus, and Simon who was called the zealot,

16. And Judas *the son* of James, and Judas Iscariot, who became a traitor;

GOLDEN TEXT—*Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit.*—John 15:16.

SILENT PRAYER—*I bring all my faculties to bear on the work of expressing the Christ mind and Spirit.*

The name Galilee means "rolling energy" or momentum. The Sea of Galilee therefore represents the vast store of nervous energy that is at the command of all who wish to avail themselves of it through the Christ consciousness. To tap this boundless resource we need to assemble all our faculties and concentrate them on the work to which we dedicate them when we begin to live the life of the Spirit.

Faith (Simon Peter) and strength (Andrew) draw upon this subconscious store of energy for their development and growth. Simon and Andrew are

first seen "casting a net in the sea" as fishers. Jesus promised them that if they would follow Him He would make them "fishers of men" instead of fish. In other words, they should possess themselves of the intelligent thought life of the I AM instead of a host of unrelated ideas from the subconsciousness that lack meaning or coherence.

The average person knows that he has certain faculties and that certain ones are more highly developed in him than others are; but it does not always occur to him that he can deliberately call them into greater activity and train them to express more fully and forcefully what is in his mind and heart. Yet this is exactly what each person can and should do. Through the I AM we identify ourselves with faith, strength, love, wisdom, zeal, and the other faculties, and thereby endow ourselves with increased power to express them.

A season of prayer is the proper preparation for the marshaling of the faculties and the beginning of conscious training or development. Prayer enables us to collect all our thoughts and give them conscious analysis and direction instead of allowing them to wander at random and waste our energies. Before choosing the Twelve Jesus spent an entire night in prayer. Simon Peter, Andrew, James, and John were chosen first tentatively, but their calling was now confirmed. The advantage of quieting the thoughts and collecting oneself before forming an important decision is made clear in the text of today's lesson, where we read, "And when it was day, he called his disciples." Nothing clears the mind like prayer, which is here compared with daylight following on

night. Nothing gives such consciousness of powe as prayer and meditation on God. Jesus was so fille with power after His season of prayer on the moun tain that it "came forth from him, and healed *then* all," we read in a verse following the text for today

The sojourn on the mountain represents a perio of exaltation in mind and soul. These too were in duced by prayer or uninterrupted communion wit God and examination of one's aims and purposes i the light of the divine will for the individual. Afte a season of exaltation man returns to the ordinar round of practical everyday affairs. This is his op portunity to test the genuineness of his aims and th strength of his resolve to express his newly gaine understanding of God. After His night of prayer o the mountain and the choosing of the disciples Jesu "came down with them, and stood on a level place." It was then that the multitudes gathered aroun Him to hear His words and be healed.

Many other faculties besides the twelve cardina ones exist and can be developed as we collect then and put them to work. Faith, love, wisdom, strength and judgment are among the most important how ever and are worthy of intensive development, as ar will, understanding, zeal, and power. Until we con trol and direct these twelve faculties we canno exercise self-dominion in any satisfying degree.

QUESTIONS

1. How do we tap the store of nervous energy that is at the command of the Christ consciousness?
2. Is it possible to possess ourselves of the intelligent thought life of the I AM instead of thinking at random?

3. How do we develop our faculties consciously and purposefully?
4. Does prayer help us to collect our faculties?
5. Is consciousness of power realized through prayer and meditation or by other means?
6. What does Jesus' night on the mountain represent?

Lesson 9, February 27, 1949

UNITY SUBJECT—*The Working of the Perfect Law.*

INTERNATIONAL SUBJECT—*Standards for Kingdom Citizens.*—Matt. 5:1-12; 7:24-27.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2. And he opened his mouth and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is you reward in heaven: for so persecuted they the prophets tha were before you.

24. Every one therefore that heareth these words o mine, and doeth them, shall be likened unto a wise man who built his house upon the rock:

25. And the rain descended, and the floods came, an the winds blew, and beat upon that house; and it fell not for it was founded upon the rock.

26. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand:

27. And the rain descended, and the floods came, an the winds blew, and smote upon that house; and it fell: an great was the fall thereof.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness.*—Matt. 6:33.

SILENT PRAYER—*I base my life on the principles of thought and conduct expressed by Jesus Christ.*

In the Beatitudes Jesus described the working of the divine law. From whatever angle this law is viewed its action and response are perfect. Before it is possible to understand this law one must be in a high consciousness (ascend into a mountain). When a high impersonal state of contemplation is reached through silence and meditation, one can then see the law in operation.

The first phase of the law to be considered is that of compensation. The divine law renders an equivalent or strikes an accurate balance in every experience that comes to the soul. The poor in spirit are blessed; without worldly pride, they are free to enter into the simple, genuine joys of life, which form so large

a part of the kingdom of heaven on earth. The humble person is carefree, unburdened by the responsibility felt night and day by the one who considers his work indispensable and himself correspondingly important. Lacking the praise and adulation of their fellows, the poor in spirit are free to live in that inner world where the true values of mind and heart are found.

The meek are the gentle men and women to whom the earth by divine right belongs. The proud and haughty conquerors of the world pass and are forgotten. The meek and lowly of heart find rest of soul and true understanding of life, and their memory persists throughout the ages, until they end by being worshiped.

They that mourn shall be comforted. The pendulum of feeling swings back as far as it swung forward, to keep its perfect balance. The love of life reasserts itself and the Infinite moves onward in human life as in every other expression: perfect compensation.

The divine law contains the principle of attraction also. They that hunger and thirst after righteousness are blessed; for soul hunger draws to itself its satisfaction. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy, and eat; yea, come, buy wine and milk without money and without price." In opening a credit account for the satisfaction of spiritual hunger and thirst, all that is necessary is the hunger and thirst itself, combined with a steadfast looking to the source of the all-supply of every need. The magnet draws to itself iron filings, not wood shavings. The son

who asks his father for bread receives bread, not a stone. So they who call with concentrated attention for the things of Spirit receive the very bread of life and the living water.

In other beatitudes concentration is seen as a phase of the working of the divine law. The merciful are blessed in giving their thought to mercy and kindness. They receive their reward in the same quality of mercy as that on which their hearts are set.

The pure in heart are blessed by the very nature of their constitution. They see no evil, and the way to God lies clear before them. Purity of heart includes singleness of motive and intent, as well as the imputing of nothing but good to others.

The peacemakers work in the medium of blessing, which is peace. No one can make peace for others without entering into peace himself, with its attendant happiness and the consciousness of its source in God.

Unmerited persecution and ill-treatment bring their own especial blessing, in that they turn the thoughts of those who undergo them to the higher law of the spiritual realm for the righting of otherwise irremediable wrongs.

Jesus proves happiness or blessedness to be a matter of spiritual adjustment to life under the divine law. He who understands the law and does his thinking in conformity with it is able to stand fast when disaster threatens him.

QUESTIONS

1. What do the Beatitudes illustrate or describe?
2. Is the element of compensation an inevitable feature of the divine law?

3. How are the poor blessed in spirit?
4. Is meekness an unalloyed blessing?
5. How is the principle of attraction illustrated in the divine law?
6. Does the habit of concentrating on our spiritual faculties and expressing them insure blessings for ourselves?

So Shall It Be

Susanne Bailey

Refuse to think thoughts of negation and lack.
Refuse to think thoughts of pain.
Refuse to think thoughts of bitterness.
If you don't, you will wait in vain
For abundance and health and happiness,
Love and laughter and glee;
For you will be paid by the fruit of your thoughts
As you think, so shall it be.

If we all could be schooled in the principles
That work for the human mind,
We should all learn to see that the thoughts we think
Fashion our life after its kind.
So refuse to think thoughts that when they come back,
Can only return as sickness or lack.

Just think harmony, beauty, and love,
Youth, perfection, health,
Happiness, joy, and gratitude,
Peace, contentment, and wealth!
For when you do, you will certainly find
That it all depends on your state of mind!

The thoughts you think and the dreams you create,
They are the chisels that shape your fate!

Silent UNITY

In quietness and confidence I turn to th infinite source of wisdom within me, an I am illumined in all my ways.

The Society of Silent Unity, founded more than fift years ago, is the healing department of Unity School ministering without seeing them, to those who need help

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings o those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken together running over."

Our Silent Unity group numbers some hundred conse crated workers who are devoting their lives to God's worl for humanity. They are proving daily that physical, financial mental, and spiritual difficulties can be overcome by right eous prayer. Even though everything else may have failed we shall pray *with* you, for we have faith that "with Goc all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because our problem is personal. All correspond ence is confidential.

Address your request to Society of Silent Unity, 91 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansa City.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write in care of the Unity School Editorial Department, to guard of those testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

TWENTY-EIGHT years ago a doctor gave me only two or three months to live because of tuberculosis. Through faith caused by a friend's sending me a UNITY magazine, I am still living, am sixty-seven years old and have no t. b. germs. I have seen many lovely things in my family and I have done some traveling with God going with me every step of the way.—*J. C. L., New York.*

JUST A WEEK ago last night I wired you for help because I was coming down with the mumps. My four children were in different stages of recovery, and as my husband was gone and there is no one I could call on to help with the children, it seemed imperative to me that my recovery be quick and thorough. About two hours after I wired you relief did come. I stayed in bed the next day, and from that time on I have been up and have taken full charge of the children again.

The doctor has been amazed, because of the way I started out, but to me it is not amazing; it is just a

real answer to prayer. I do thank you for helping, an I am eternally grateful to God for help in my grea need.—*H. G. N., California.*

I WROTE to you almost two years ago for prayer for I had been in the hospital eight weeks for a cance I am very happy to write you about my progress. Th doctors tell me I am cured. I am sure it was you an your prayers that helped me, and I thank God ever day for it. I feel perfectly well in every way. I ar doing my own work and am caring for two elderl persons.—*G. J., Vermont.*

I AM WRITING this letter because after five years o living in a cast, I can walk. Yes, I am healed throug and through. I had tuberculosis of both lungs an spine. But through God's help and your constan prayers I am at last able to take up a normal lif again and join my family.—*L. W., Indiana.*

Filled with Plenty

SEVERAL weeks ago I wrote to you—when I was s troubled about the nonpayment of a three-thousand dollar obligation on the part of a niece—asking wha I should do.

Your letter and the affirmation reached me in du time, and I followed instructions faithfully.

May I say that this is the first time that I hav felt any rebellion (at first) when repeating th prayer, and only because a good friend in Unity her helped me was I able to forget the hurt and disap pointment at my niece's conduct.

My attorney here assured me that I could compe

my niece by law to pay me, but first I wrote to you, and my friend and I prayed.

Two days ago a check reached me!

Thank you for your help.—*F. N. G., Ohio.*

OUR SUPPLY has visibly increased. Water has been scarce, and recently we found a perfectly good well on our property. We are so thankful.—*L. K., New Hampshire.*

Unto Us a Child

I KNOW so well what help means every time I look at our wonderful little red-headed blessing toddling about the house. It was just a year ago that the doctors told my mother and husband that a Caesarean operation would be necessary and that they held little hope for either the baby or me. "We'll get that baby here!" came the reassuring voice from the other end of the line when Mother called Silent Unity. Within the hour the disturbing situation had disappeared, and in a few days I was sent home from the hospital to await the arrival of our baby. Three days later, at a very early hour and arriving in the normal way, our eight-pound boy shouted to the world, "With God all things are possible, just have faith!"—*Mrs. H. R. S., Kansas.*

I MUST WRITE to let you know that my baby was born August 31. It's a boy; weighed seven pounds and seven ounces at birth and is doing very nicely. Thanks to Unity I had a very easy time. I have had two other children before this last one, and I had a difficult time with both of them. Since I have been

with Unity my life has changed a great deal. I a much happier. I cannot be without Unity.—*A. I Missouri.*

His Truth Is a Shield

LAST WEEK the Lord surely was with me. I am ju learning to drive a car, and I was making a turn a a corner when the person riding with me thoug I would fail to complete the turn and grabbed th wheel at the same time letting out a scream. I di what so many people do—stepped on the gas. W leaped the gutter on the other side of the road, thirt inches wide and eighteen inches deep, plunge through a hedge and between a tree and post wit not two inches on either side.

No one can understand why we were not killed I can. Before we started I went into my bedroon and quietly talked to God and put the car and our selves lovingly in the hands of God.

A thorough check-up at the garage showed no one thing damaged about the car, and we were un harmed, for which I am most thankful.—*H. M. F. Pennsylvania.*

He Shall Have Abundance

WE WERE going through a difficult time. We needed money urgently and although people owed us money and the time was up, they didn't pay us. Even the little pension checks stopped coming. I did my prosperity bank exercises faithfully and with faith, but the days went by and nothing happened. I said

to my husband, "Don't doubt, God will provide in time." His incredulity and my faith were placed in the balance. With what fervor I prayed, more for the triumph of faith than any other thing! And, thank God, at each time we needed money we had it, and little by little we got out of our difficulties. Thank God for the triumph of faith and for everything. Thank you for teaching me and stimulating me to place my trust in God.—*A. C. G., Puerto Rico.*

I WANT to tell you of the fine things that came to us after we received our first bank and used it daily as instructed. My husband's sales got better at once, some material things we wanted came to us, but best of all two small growths on my eye disappeared. We are most grateful.—*B. M., Georgia.*

DURING the time I was dropping the coins in the prosperity bank I enjoyed the most wonderful vacation trip I had ever had, one that I had never dreamed of having.—*Mrs. J. E. B., Colorado.*

Hearken unto Me

I FELT I should write and let you know just how wonderfully my prayers have been answered. I asked you to join me in prayer that a house might be available for us, and I am so happy to be able to say that my husband came home and told me he had found a house. We are moving in a few days to be with him. I do praise our Father, who answers all if we will put our full trust in him. Thank you for your prayers and letters; they are a great source of love and good will. God bless you.—*O. W., Oregon.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

For some time I have been having prayers said that I might get a better position. Saying prayers is not new to me, for I am of a church that believes in prayer. However I have had no results. Would it be better for me to give up my particular religion?—*From a letter received by Silent Unity.*

It is evident that your co-operation in prayer (
you have given it) has not been given in the tru
spirit, for the mere "saying of prayers" is not praying

Man often is not heard for his much speaking
God is not moved by prayer in the sense that praye
causes Him to change toward the one who prays b
granting him what he does not deserve.

The purpose of prayer is to change the one wh
prays, to lift him to a higher state of consciousnes
and thus into harmony with God, the source of al
good. It is this state of harmony that creates o
"forms" the channel through which divine good ma
flow.

You will notice that the prayers we have sent t
you to use have all claimed the desired good an
have not beseeched God for something. Your desir
is the asking, and your words are (or should be)
the evidence of your faith. Believe that you hav
received and begin giving thanks for the desire
good. This is the way of faith. This is in accord wit

he teaching of Jesus Christ that you may find in the th and 7th chapters of Matthew.

Any religious form or ceremony that retards our rowth in spiritual understanding or that seems to ut off the inspiration and revelation of Spirit does ot serve our vital needs. We do not advise any per- on to give up his religion, but we advise all to seek ore and more spiritual understanding. Man is here o express more and more of God, and this expres- ion comes through spiritual growth, spiritual de- elopment.

****

I am facing so many obstacles and discouraging conditions that life is becoming a burden. Everything is going wrong. What can I do to be free from some of my troubles?—*From a letter received by Silent Unity.*

Light and love are omnipresent principles of he divine, and we have but to reach out and take hem to make them a part of our life.

Your condition and the obstacles that confront ou may, to mortal sense, seem serious and sufficient o make your life entirely inharmonious, but life ever gets out of harmony; it is simply we who are ut of tune with it; to be in harmony with life we ust get into tune with the Infinite.

The trials through which you are passing may eem severe, but the more you regard them as such he more severe they will become to you. If you will top looking at them as trials and will consider them s lessons that are necessary to your spiritual unfold- ent, they will become less and less burdensome as ou grow spiritually.

If we view life aright, its opportunities are hopes and inspirations, and they leave us without a excuse for care, anxiety, fear, doubt, sorrow, or d appointment. There is really nothing in life to insp anything but faith, hope, and trust in All-Good.

Our lives are controlled by the thought atm phere with which we surround ourselves. If this mosphere is not healthy we must look within o selves for the remedy. Life is what we make it. W can make it an endless progression of good in c daily affairs, or we can make it a succession of sh tered hopes, thwarted ambitions, and forsaken idea By our use or misuse of the power within us we a the creator or destroyer of our happiness.

If through lack of wisdom and understanding make mistakes, we must correct them. If you wou make your life one perfect realization of all-goc follow the command "Have this mind in you, whi was also in Christ Jesus."

Take the following thoughts into the silence:

I am now conscious of my oneness with t Father, in whose image and likeness I am created perfect wisdom and understanding.

Thou, O God, art my life, the health and streng of my body, my supply and support unfailing.

Faithfully and lovingly do I trust Thee to ma fest Thyself in me, and restore unto me a full rea zation of life, health, and strength, and an abu dance of all good things.

I relax from all stress and strain. "Underne are the everlasting arms."

"Father, I thank thee that thou heardest me. A I knew that thou hearest me always."

Is it right for me to say that I am well when my demonstration of health is as yet incomplete?
—From a letter received by Silent Unity.

Jesus said that we should not judge by appearances but that we should judge righteous judgment. In spirit and in truth there is no sickness; whenever you say that you are sick you are judging by appearances—from the outer or mortal standpoint. If you speak Truth you will say, "I am well, for I am Spirit, and Spirit cannot be sick." Moreover as soon as you ask in prayer, believing, you will receive. Therefore in Spirit that for which you ask is granted as soon as your request is made. From a standpoint of faith, it is perfectly right to say that you are well as soon as you express your desire for healing. This faith is the very substance of the desired health and will bring health into manifestation.

My All

"I am the Way," the Master said.
"The path that I have trod,
If followed faithfully and true,
Will lead you on to God."

"I am the Truth," the Master said.
"My word's a living fire
To kindle all your hopes and joys,
And lead you ever higher."

"I am the Life," the Master said,
"The spark eternal, free:
A beating pulse of timeless soul
Through all infinity."

—ELAINE MOLER RIKER

The following leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 80 Orange
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 4 Main
Santa Barbara—Leslie McBride, 227 Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfi
Santa Monica—Sue Sikking, 1418 2
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twee
Stockton—Grace Swannell, 230 E Frem
Studio City—Herbert J. Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Wome Club
Van Nuys—Mary Hider, 14416 Victor
Whittier—Louise Newman, 410 S Gre leaf
Watsonville—Alice Hopkins, 31 A Madi

COLORADO

Denver—Alice Benson, Colorado bldg
Colorado Springs—Mabel Beech, 1307 Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfi
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D Huck, Broadway
Fort Lauderdale—Nora Campbell, Wo an's club
Jacksonville—Wm & Bonnie Crenson, E Monroe
Miami—May Stoiber, Roberts hotel
Orlando—Carolyn Parsons, 503 S Ora
Sanford—Carolyn Parsons, Valdez ho
St Petersburg—Louise Beaty, 646 5 ave
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtr N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bld

ILLINOIS

E St Louis—Florence Schaefer, Bro view hotel
Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W R dolph; Edith Reynolds, 116 S Mic gan; Janet Beaudry, 410 S Michig Margaret Halsey (col) 104 E 51; H

rietta Gorden (col) 4307 S Michigan
catur—Maud Kellogg, 317 W Decatur
ttoon—Ethel Maguire, Hotel Byers
ckford—Bernice Biggers, Empire bldg
ringfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Faith Cornwall, Court and Berry
ry—Margaret Cain, YMCA
ammond—Margaret Cain, Masonic temple
dianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

s Moines—Betty Stitt, 3118 Grand
ux City—Unity, Insurance Exchange bldg
aterloo—Irene Duncan, 324½ E Fourth

KANSAS

tchinson—Nona Kerfoot, 316 W 15th
peka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

ington—Clara Conway (col) 1210 Russell
uisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

w Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

rtland—Unity, 562 Congress

MARYLAND

ltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ston—John Baughman, 30 Huntington
mbridge—Edna Titus, 881 Massachusetts
orcester—John Baughman, Academy bldg

MICHIGAN

n Arbor—Marie Munro, 310 S State St
y City—Roxie Miller, YWCA
rmingham—Virginia Shipley, Theater bldg
arborn—Eleanor M Cameron, 22362 Morley
troit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
Lansing—Roxie Miller, 425 W Grand River
int—Edmund Risk, 1019 Detroit
ckson—Bess DeMay, Security bldg
rand Rapids—Ida Bailey, 126 Sheldon S E
alamazoo—Amy Moffett, 209 W Dutton
nsing—Harvey and Ida Best, Olds hotel
ntiac—Eve Edeen, 72½ N Saginaw
oyal Oak—Unity, 101 S Troy
ginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

nneapolis—Lila Ranney, 2300 Hennepin
Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridger Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—Georgiana West, 819 Euclid
Hackensack—Eleanor Drew, Woman's Club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 161 E 48st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ucoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Parl
Everett—Estella MacPherson, 2609 W more
Kennewick—Beulah Scott, Arrow Gr
Tacoma—Warren Meyer, Exchange bl
Seattle—Donald A O'Connor, Arca bldg
Wenatchee—Maud McCulloch, Colum hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Boo hotel
Huntington—Ruth Gilpin, Lewis arca bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Mait
Milwaukee—Mae Lundahl, 208 E W consin

CANADA

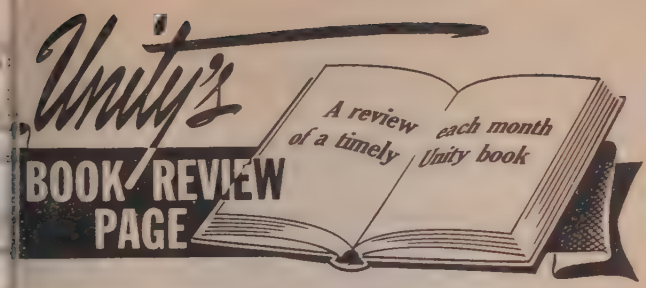
Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bl
Preston—Carl Lathrop, 1656 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Queen E
Winnipeg—Edna Bowyer, Russell Ken 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope T race, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Elleme Slough rd
Easington Village—Thomas W Merring 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.

EMERSON DECLARED: *There is a time in every man's education when he arrives at the conviction that envy is ignorance; that mitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.*



Teach Us to Pray

By Charles and Cora Fillmore

To show their fellow men how to pray effectively and understandingly Charles and Cora Fillmore wrote *Teach Us to Pray,* a book replete with the highest illumination received by them upon the subject of prayer. They explain the fallacies of praying to a God in the skies, a God vindictive and separate from man; they declare that instead of talking to God as though He were a third person we should talk to Him face to face. "To Jesus," the Fillmores write, "the God presence was an abiding flame, a flame of life, of life everlasting that He felt in every cell and fiber of His being, making Him more and more alive, cleansing and purifying until He became every whit perfect."

Teach Us to Pray contains thirty-six chapters, each one providing the earnest seeker of Truth with a new spiritual experience. It presents a wealth of instruction in spiritual matters, many suggestions for periods of meditation and devotion, and a great many powerful affirmations that cover various human needs.

(Bound in handsome black fabrikoid, *Teach Us to Pray* is priced at $1.)

Appearing in Other Unity Magazi This Month

Unconscious Influence

"We all have much more influence on others a we know. We say things and do things that imp those about us, perhaps create lasting impression their minds," writes Martha Smock in her *Daily W* article "Unconscious Influence." When we consider we may unconsciously influence someone negative behooves us to watch our thoughts and words. At ti we also need to be protected from the negative fluence of someone else. Mrs. Smock suggests the lowing affirmations as being effective when the nega attitude of another becomes a problem to us: "I k the Truth, and there is no power in anything but G

The Younger Set Learns Integrity

Back in 1935 a Los Angeles educator establis a library of toys where any boy or girl could bor a toy just as one can borrow a book from a free libr Various civic and church organizations and local manufacturers contributed heavily. Today there are libraries in many parts of the country. In *Good Busi* Tamara Andreeva tells how toy libraries are opera She found that children not only develop desirable tr of character but are helped out of home difficulties come to light. Her article is entitled "The Younger Learns Integrity" and closes with this stateme "Whenever a toy library moves in, juvenile delinque moves out."

Building Material

"My work had been trebled, for my husband's two ephews, aged four and six, were staying with us for week while their mother was in the hospital with a w baby," writes Claire Nelson in her true-experience ory "Building Material," appearing in *Progress.* Mrs. elson tells how this situation caused her to give vent an outburst of temper that frightened the children d drew some good advice from her father-in-law.

Is Your Line Busy?

Sometimes we find that we do not receive telephone lls when we expect them. Later we are told it was mpossible to call us because our line was busy. "God metimes encounters a 'busy signal' when He tries to lk with us," writes R. H. Grenville in her article Is Your Line Busy?" in the February 6 issue of *Weekly nity.* Mrs. Grenville explains that prayer is com-union between God and man, therefore God intends at prayer be as much for "incoming" as for "out-oing" calls.

A Wonderful Valentine

Miss Edmonds wanted to make sure that every child h her schoolroom would receive a valentine that after-noon when the big red-and-white box in the corner of he room was opened. There was but one thing to do: ave someone sort the valentines ahead of time. Nancy as chosen to do this. When she saw that Benny, the ew boy, did not have a valentine addressed to him, he made a quick decision. This lesson in consideration or others is in Marion Barrett Obermeyer's *Wee Wis-om* story "A Wonderful Valentine."

UNITY BOOKS AND BOOKLETS

For Beginners

- Beginning Again — standard only
- God a Present Help — standard only
- God Is the Answer — *Dutch* $1; *English*
- How I Used Truth — *German* $1; *English*
- Lessons in Truth — standard only
- Lessons in Truth — *German, Russian, Spanish, Dutch*
- Letters of Myrtle Fillmore — standard only
- Lovingly in the Hands of the Father — standard only
- New Ways to Solve Old Problems — de luxe $2; standard
- Six-Day Healing Practice, A — *Spanish* $.10; *English*
- Great Physician, The — standard only
- Mental Equivalent, The — *German* $.10; *Russian*
- Whatsoever Ye Shall Ask — de luxe $2; standard

For Healing

- Christian Healing — de luxe $2; standard
- Christian Healing — *German*
- Divine Remedies
- Jesus Christ Heals — standard only
- Truth Ideas of an M. D. — standard only
- You Can Be Healed — standard only

For the Home

- Meatless Meals — cloth
- You and Your Child — de luxe $2 standard

For Prosperity

- As You Tithe so You Prosper
- Both Riches and Honor — *French* $1; *English*
- Prosperity — standard only
- Prosperity's Ten Commandments — standard only
- Working with God — standard only

For Inspiration

- Best-Loved Unity Poems — standard only
- Finding the Christ — *Russian, German, Swedish* $.10; *English*
- Have We Lived Before? — de luxe $2; standard
- Mightier than Circumstance — standard only
- Sunlit Way, The — standard only

For Devotion

- Bible, American Standard Edition
- Book of Silent Prayer
- Contemplation of Christ, The
- Effectual Prayer — standard only
- Silence, The
- Unity Song Selections — cloth

For Advanced Study

- Christ Enthroned in Man — de luxe $2; standard
- Know Thyself — de luxe $2; standard
- Metaphysical Bible Dictionary
- Mysteries of Genesis — standard only
- Mysteries of John — standard only
- Talks on Truth — standard only
- Teach Us to Pray — de luxe $2; standard
- Twelve Powers of Man, The — standard only
- What Are You? — de luxe $2; standard

Greeting Booklets

- Are You Getting All You Want from Life? .10
- Be at Peace .10
- Breath of Immortality .10
- Challenge of the Dawn, The .10
- Daily Resurrections .10
- First Things First .10
- Gift Imperishable, The .10
- Great Helper, The — *French, English* .10
- God Is Blessing You Now .10
- Good News, The .10
- He Passed This Way
- Holy Bread
- Land Is Bright, The
- Life Is Consciousness
- Prayer of Prayers
- Protecting Presence, The
- Recipes for Living
- Song of Life, The
- To Them That Ask
- Way of Faith, The
- White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

- Jet's Adventures
- Jet and the New Country

NEWS from UNITY

t Just Cannot Worry!

esus went so far as to hat we should 'take no ght' about food, clothing, er, or, by implication, of the necessities of life. l, this has seemed to be too much for His fol- rs. We have tried to tle down His meaning, mpromise with its sever- and to dull its perfec- " writes Sheldon Shepard is article "You Just Can- Worry!" which will ap- in the March issue of y magazine. Mr. Shepard es that Jesus meant for follow His teaching just He gave it and sets forth ways of attaining to the ciousness in which we can without taking any anx- thought.

plane Blessing

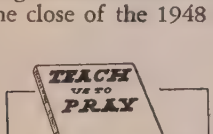
o you travel by air, or ou have friends who do? n you will be interested in Unity's *Airplane Blessing* card, which bears an assuring blessing statement. The blessing is as follows:

"That is God's airplane. His intelligence is in every part of it. As He keeps the stars in their courses and the sun and moon in their paths, so He guides and directs this plane. He knows every highway and byway of the air even as He knows the highways and byways of the earth. I rest secure in His protecting presence, and all is well."

Like a productive garden, man must yield his goodness for the benefit of others. He must give it out and relieve the lack that has fixed itself in the racial consciousness and expressed itself in evil conditions. "Whatsoever ye would that men should do unto you, even so do ye also unto them." If you would receive goodness, you must give it out.—*Richard Lynch.*

Comments on Unity Lenten Program

The basis of the Unity Lenten program in 1949 is the book *Teach Us to Pray,* together with the assigned Bible reading about the final weeks of Jesus' ministry. The following comments came to us at the close of the 1948 Len-



ten program from friends who had participated. A friend in Louisiana writes:

"I have just finished the Unity Lenten program according to your instructions. As I had been striving for demonstrations along several lines and had been unable to bring them into visible manifestation, it was my intense desire to learn to pray scientifically. Truth was unfolded in a clearer way than ever before. I discovered the deep joy of being in the presence of our Lord. This year Easter had a very deep meaning, for my grave clothes were cast aside. Life truly holds great promises of things to come."

A friend in Missouri wrote: "I wish to order a new copy of *Teach Us to Pray* for Lenten Program. The co have used daily for the two or three years is fa apart and the daily affi tions and prayers for he are becoming illegible."

Selected Studies *Now Available*

If you have been wa for the new supply of *lected Studies,* by Imelda tavia Shanklin, you can ol it now, either at your Unity center or by writin rect to Unity School of C tianity. (Listed and price the Books and Booklets of this magazine.)

Selected Studies is use a textbook in study classe Unity centers and in the U Correspondence Course. recommended for adva Truth study. Miss Shan was for several years editor-in-chief of the U publications. Her gift choosing the right wor express the Truth as it been revealed to her gives writings universality timelessness. Some of the jects discussed by Miss Sh lin in *Selected Studies* "Jesus Christ: Man Saviour," "Jesus Christ: Physician," "God's stancy," "Indwelling Int gence," and "Forgiveness

nouncer's Life nged by Reading ity Viewpoint"

Many radio announcers become interested in th by reading the scripts the "Unity Viewpoint," y's nation-wide radio pro-. An Eastern announcer es as follows:

"When I started broadcast-he "Unity Viewpoint" I an extremely nervous, ir-le, and discouraged per- To be very candid, when t started broadcasting the wpoint" I did not im-iately sense what it was bout. Soon however it be-to make sense to me, and more I read the program more logical it became. , at the end of three s, things are quite dif-

nt. Both inwardly and in external affairs there has a tremendous improve-t, a change which I at-te directly to what I have ed about Truth through dcasting your radio pro-. I know that I have ac-ed a philosophy that has ght me priceless benefits.

"The Spiritual Gospel"

The Gospel according to John is often referred to as "the Spiritual Gospel." John interpreted the incidents he recorded from a spiritual standpoint, because by his intimate association with Jesus and by his innate receptivity to Truth he had risen to a

high degree of spiritual discernment.

In his book *Mysteries of John* Charles Fillmore interprets metaphysically the Gospel according to John. For example, Mr. Fillmore explains the disciples' bewilderment and sorrow at the words of Jesus "a little while, and ye behold me no more"; "The Christ always goes into the secret place by Himself in order to hold for greater strength and illumination, and when He attains this strength and illumination He comes out and demonstrates what He has received from the Father.

Mysteries of John is a standard Unity book and is listed on the Books and Booklets page.

Navajo Children Receive Wee Wisdom

For some time Unity has been co-operating with the Save the Children Federation in sending *Wee Wisdom* to schools in isolated or low-income areas. The results have been so gratifying that the

many representatives of the federation are desirous of obtaining more and more copies of *Wee Wisdom* for their respective areas. One of our recent contacts is with a supervisor of the federation service for the children of the Navajo Indians. The federation reports that there are 24,000 Navajo children of school age, yet school facilities are provided for less than 6000. From one of the workers in the Navajo area comes the following letter:

"We want you to know that we do appreciate your gift of *Wee Wisdom* to our area. It is the first magazine that many of the Navajo children have ever had, and in many cases it is the only magazine in many Indian homes. If only you could see these children when th ceive copies of *Wee W* you would know how it is appreciated. The children enjoy reading i the younger children l have the stories rea them."

Wee Wisdom is su to the Navajo schools others recommended b Save the Children Fede through Unity's Silent-7 partment. If you woul to have a part in this just ask that your love ings be added to the Sil fund for sending *Wee dom* to Navajo childre

"A New Song in M Mouth"

A *Good Business* scriber in Maryland wri follows:

"Your magazine has tainly put a new song i mouth in terms of incr enthusiasm for doing ness in a Christian man am only a young fellow started business on a string several months and I am still holdin head above water mainl cause I have always had in the power of righteou I know that without fai God I would have had t my business after the firs months."

ARE YOU CONFIDENT ---

As a Truth student you know that God is the only presence and power in your life. Yet do you find your thoughts sometimes confused and uncertain when you are faced with some difficulty? If so, you would be benefited by *Weekly Unity*. Coming every week, as it does, it is a regular reminder to you to remain steadfast and confident in the Truth you know.

Weekly Unity contains articles filled with instructions for using Truth in such situations as often confront you. Besides these instructive articles there is a section devoted to the text and the metaphysical interpretation of the International Sunday school lessons.

A friend in Florida writes about *Weekly Unity* as follows:

"Since I have been reading this little magazine, God has wonderfully blessed me. My health has improved greatly, my faith has been sterngthened, and my life has been happier."

Let *Weekly Unity* remind you every week of God's presence and power in your life. Then you can meet each day and every situation with confidence.

Weekly Unity is priced at $1 for a year's subscription (52 issues).

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

BE A GOOD NEIGHBOR!

Unity is making every effort to place its literature in t hands of persons abroad who wish to receive it. If you ha friends or relatives in foreign countries who you thi would find Truth literature helpful, won't you co-oper in Unity's effort by sending them a Unity publication English or one of the foreign translations listed below?

If you do not know anyone abroad but would like help Unity supply literature to persons in foreign lands, ju indicate on the coupon below that your remittance is for t Good Neighbor Fund, and Unity will select names persons in foreign countries for you.

UNITY'S FOREIGN TRANSLATIONS

In German: CHRISTIAN HEALING, HOW I USE TRUTH, LESSONS IN TRUTH. In French: BOT RICHES AND HONOR. In Dutch: GOD IS THE AN SWER, LESSONS IN TRUTH. In Spanish: LESSON IN TRUTH.

EACH OF THE ABOVE BOOKS IS PRICED AT $1

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

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SEND TO _____

ADDRESS _____

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SENDER'S NAME _____

STREET _____

CITY _____ STATE _____

Announcing
THE UNITY LENTEN PROGRAM

The Unity Lenten program is a spiritual opportunity for you. When you observe Lent the Unity way you fast from negative, un-Godlike thoughts. Unity believes that the time preceding Jesus' victory in the Resurrection should be commemorated by our realizing *more* of God's blessings.

What Unity Students Do to Observe Lent

1. Read daily assignments in *Teach Us to Pray,* by Charles and Cora Fillmore.
2. Read daily Bible references covering the events and teachings of Jesus' ministry from the Sermon on the Mount through the Resurrection.
3. Spend much time in prayer, following instructions in the book *Teach Us to Pray.*
4. Expect many and wonderful blessings as a result of consciously realizing more of God's blessings.

You Are Invited to Unite with Us in the 1949 Unity Lenten Program

Lent begins March 2. All you need to do to take part is to have at hand your Bible, a copy of *Teach Us to Pray,* and the free booklet *The Unity Lenten Program* (the same as used in 1948). *Teach Us to Pray* (booklet included) is priced at $1 a copy and may be obtained at your local Unity Center or by writing direct to

Unity School of Christianity
917 Tracy, Kansas City 6, Mo.

I MAKE PRAYER a habit of my heart, and I enjoy deep companionship with God, the Friend who is always with me every moment of the day. I take time to be quiet and hush the outer clamoring of fear, worry, prejudice, or hate. I live with a song in my heart. I do not feel lonely or afraid or have the thought that life is passing me by.

God is always ready and waiting to help me out of any difficulty. I know that I can turn to Him at any moment and find help and the answer to my prayer.

I live with God each day, quietly contemplating the strength and support of His presence. Paul tells us that the fruits of the spirit are love, joy, peace, kindness, patience, faithfulness, courage, and self-control.

My life is blessed as I find God in my heart through prayer and know Him as the one power and presence in my life.

—Helen S. Carpenter